

SREE YÔGA VĀSISHTHA
SREE VĀSISHTHA MAHĀ RĀMĀYANA
VOLUME THREE
UTPATTI PRAKARANA COMPLETED

*A true translation from the original Sanskrit work in
verse by Sage Valmiki into simple English Prose*

14793
154-VEN-1.3A



By

Arshakaviśiromani

Didvan Bulusu Venkateswarabhu

M. A. Treble
A. E. S. (Retired)

Author and publisher of :

Hundred and Fifty Telugu and English works
including the Adhyatma Ramayana,
Valmiki Rāmāyana, Mahābhārata,
Mahābhāgavatā, Devibhāgavatā,
Sree Venkateswara Vijaya
in the classical Telugu Verse,
Lives of Ancient Indian Saints,
Leela in English.

1987 First January

Price Rs. 25/-

Printed at :

SRI GAYATRI PRESS
Ramaraopet, Kakinada - 4.

Copies can be had from :

BULUSU VENKATESWARULU, M. A.,
8-22-14, Gandhinagar,
Kakinada - 533 004,
(Andhra Pradesh).

JUST A FEW WORDS

Vidvan Bulusu Venkateswarulu, M. A. a man of many-sided genius, mentor of many magnificent and monumental works in mellifluous verse in his mother tongue sweet Telugu in laudable and lofty classical style, excelling some times some of the ancient great poets in edification, enunciation, efficaciousness, effluence, and emulation of ethereal eminence, master of many branches of literature in Telugu and English, much more than all these, a master-mind dedicated to the services of the Muse of Poesy and through whose grace he won over the Muse of Moksha, while still living, needs a voluminous introduction if one is to do justice to the task entrusted to him of writing an introduction to his book. But words fail to express the inexpressible. Hence the caption 'Just a few words'. When I glean and have a glimpse of his thousands and thousands of grand verses, which totalled more than a lakh so far produced, in his epics, his *satakas* and smaller pieces, I fell unconscious when my brain failed to imagine a human being with all limitations and varied activities could produce, get printed, 'without begging, borrowing or stealing' and bring to light the glory of the gift of poetry, ennobling, inspiring, instructing, and interesting at the same time. In quality and quantity, in input and output, in simplicity and serenity, in loftiness and laudability, in purposefulness and powerfulness and in any thing and every thing, he stands second to none of the present day poets. This is only by the by. I am here concerned with his true translation of the original Sanskrit work into simple

English prose. The subject is very abstract. The translation of a great work like 'Yogavasishtha' is next to impossible as the Vedanta dealt with in the world-famous work is full of technical terms, which are untranslatable. Many failed in the attempt, and some miserably. Mr. Bulusu's work is very arduous but quite welcome. He is at his best in the translation of many important slokas. His is almost a literal translation; not at all a liberal one. As every reader tries to get at the heart of the author of the original work, the translation must be as literal as possible. This is so. It must be crystal clear. This is so. Only the technical terms should be used and fully explained at the end. This is done here. Every page can be quoted as example of the right and clear and good translation. Volumes Two and Three form the Utpatti Prakarana, the Origin and Source of the World, under 122 sargas, subheadings. The first sixty sargas are covered in Volume Two and the next sixty two in the present Third Volume. Sargas fifteen to fifty eight ably describe the story of Leela, which is an excellent exposition of all the nine sentiments. The purpose of the story is thus expressed "Rama, I told you the story of Leela to eradicate the defects of *drisya*. Now that you have heard the story, never commit the blunder of thinking that the world is true." In Volume Three, to establish the fact that "the creation the growth and the destruction are only of the mind and hence utterly false, never true" the story of Karkati and the story of the Indavas are told. The stories of False Indra and False Ahalya, the story of the Mind, etc are presented to establish the fact that "like the fickle-

minded monkey which brings sorrows on itself by its own mischievous acts, the fickle mind brings troubles to itself. By constant practice of meditation and regular confirmation of the Self as every thing, the mind gets rid of its fickleness as well as sorrows. The story of the Magician is told to indicate that "all the Magic Show in the form of the world is under the control of the mind." "The World is in Paramatma. It exists in Him. It merges with Him. The three worlds exist in Him as lines in leaf, waves in water, ornaments in gold and heat in fire." The book guarantees salvation; it analyses critically, the mind, the body and the soul. It shows easy paths of sure salvation. It is a book for all times; it is to be read, re-read and re-read. Those who are not well-acquainted with Sanskrit can surely rely upon the translations of this author, who deserves all encouragement and help to bring out the remaining volumes as well. In these days of materialism, mad mongering for momentary and mean enjoyment and hatred for lofty ideals and laudable literature, Mr. Bulusu Venkateswarulu swims against the current and brings the nectar of spiritualism and Self-realization to the door of every one against odds with the noble nature of utilising his natural gift in the best possible manner. The work is marvellous and monumental.

Swami Paramahansa, Haridwar.

CONTENTS.

| Sarga | Subject | Page Number |
|-------|---|-------------|
| 61. | The Original Form of the World | 1 |
| 62. | The Meaning of the word God | 4 |
| 63. | The changes of Mind | 7 |
| 64. | The plant in the Seed | 8 |
| 65. | What is Jiva, the Individual Self ? | 11 |
| 66. | The Reality of the World | 12 |
| 67. | The Truth Established | 14 |
| 68. | The Story of Karkati | 22 |
| 69. | The Spell to the Deadly Disease | 24 |
| 70. | The Behaviour of the Needle | 25 |
| 71. | The Sorrow of the Needle | 31 |
| 72. | The Glory of the penance of the Needle | 34 |
| 73. | The description of the Penance of the Needle | 36 |
| 74. | The Fruitfulness of the penance of the Needle | 40 |
| 75. | The Needle gets back all the limbs and the body as before | 43 |
| 76. | The Unjust and Painful Needle | 44 |
| 77. | Demon Karkati's thoughts | 45 |
| 78. | The description of Karkati's change | 47 |
| 79. | The Questions of Karkati | 50 |
| 80. | The Minister answers the Questions | 54 |
| 81. | The Essence of the end of All | 60 |
| 82. | The Goodness of the Demon | 70 |
| 83. | The worship of the Goddess Kandara | 74 |
| 84. | The Origin of the seed of the Mind | 77 |
| 85. | The Meeting of Brahma and Aditya | 78 |
| 86. | The Reply of the Indavas | 81 |
| 87. | The Description of the world | 84 |
| 88. | The decision of the Indavas | 85 |
| 89. | The words of false Indra | 86 |
| | The Story of Indra and Ahalya | 87 |
| 90. | The Love of False Indra and False Ahalya | 90 |
| 91. | The Origin of the Coming of Jiva | 91 |
| 92. | The Glory of the mind | 95 |
| 93. | The Seeing of the Origin | 98 |
| 94. | All come out of Self | 100 |
| 95. | The Oneness of the doer and the deed | 103 |
| 96. | The ways of the Mind | 106 |
| 97. | The Glory of the sky of Self | 111 |
| 98. | The Story of the Mind | 113 |
| 99. | " " | 116 |
| 100. | The Origin of the Mind | |
| | The Cure of the Mind-disease | 119 |
| 101. | The story of the Boy | 122 |
| 102. | Exhortation | 125 |
| 103. | The Greatness of the mind | 129 |
| 104. | The Story of the Magician | 130 |
| 105. | The King's Experiences | 134 |
| 106. | The King's Marriage with a Pariah Lady | 136 |
| 107. | The Havoc | 141 |
| 108. | Undue Famine | 145 |
| 109. | The Getting Rid of Pariah Life | 147 |
| 110. | The Description of the Mind | 149 |
| 111. | The Cure of Mind-Disease | 155 |
| 112. | The Description of the Mind; Its Conquest | 159 |
| 113. | Description of Ignorance | 161 |
| 114. | Ways of Destroying Ignorance | 168 |
| 115. | Experience of Happiness and Unhappiness | 174 |
| 116. | To become a True Seeker after Salvation | 177 |
| 117. | Stages of Ignorance | 180 |
| 118. | Stages of Knowledge | 183 |
| 119. | Gold and Ornaments | 186 |
| 120. | Sorrow of the Pariah Lady | 190 |
| 121. | Merger of the Mind with the Brahman | 192 |
| 122. | Self-Realization | 197 |
| | Index and Glossary | 203 |
| | Printer's Devils Corrections of - | 215 |



Sree Yôga Vāsishtha

Sree Vāsishtha Mahā Rāmāyana

VOLUME THREE

Chapter III UTPATTI PRAKARANA

61. *The Original Form of the World*

Sree Rama asked "Sir, Kindly tell me how the illusion of 'I' 'You' etc., is born without any reason." Sage Vasishtha replied "Rama, the knower of the Self realises that the illusion is dormant in Self, that it is an integral part of it and that there is nothing other than that, which is all-pervading at all times and is thus eternal and birthless. Other things known to the senses only have no form. All forms are the Brahman; they are not different from it. Just as the ornaments are not different from gold, the waves are not different from the sea, the world is not different from the Brahman, Iswara. This Iswara is appearing as the world; but the world is not in Iswara just as gold is appearing in the forms of ornaments but the ornaments are not in gold. The form which has no limbs appears as full of limbs; the limbless *chit* all pervading, all-inclusive and all-embracing shines as countless shapes. In the moon-stone, the reflection of the forest appears as different though not at all different. In the same way, though the world is not different from the *chit*, Iswara, with all its egoism it appears as different. From the water waves rise and fall again in the water. They are not different from

water. In the same way, the waves of creation rise from the Brahman and dissolve themselves in the Brahman. They are not different from the Brahman. There is no creation in Parabrahma and the Parabrahma is not the creation. It is only illusion. The wise see the Parabrahma and not the world. By the wind, movement is created, in the same way, by the knowledge reflected in ignorance the Parabrahma creates in itself the world which is nothing but chinmatra. The sabdatanmatra so far dormant in the cause, takes the form of the sky. This Brahman in the form of the sky with the sparsatanmatra experiences the wind, as stagnate wind acquires movement. The Brahman in the form of the wind like lustre with the rupatanmatra becomes lustre. The Brahman in the form of lustre with the rasatanmatra, like water becoming liquid, becomes water. The Brahman in the form of water with the gandhatanmatra becoming one with the mind like the earth becoming hard, becomes Earth. Thus the world shines in the form of *chit*; this happens within 1/100000 part of a minute. This creation remains for one crore of kalpas. The Brahman, the Pure, the everlustrous, the cause of creation and dissolution, the Diseaseless, the Birthless, the Deathless shines in itself without any prop. In the Paramatma, though there are creations and dissolutions, it remains unaffected. When it is covered by ignorance, the differences appear; but when it is awakened it will be liberated. Whoever in whatever way thinks of the Brahman, it reflects in them in that way, because the power of illusion in innumerable shapes lies in the Self. Hence the world is nothing other than the play of the Brahman. The senses like the mind etc. by the outside view hear, experience and see are purely fictitious with names and forms,

Therefore, they are false. Just as there is movement in the wind, the world is in the Parabrahma. The wind when there is movement appears and when there is no movement it appears that there is no wind. In the same way, as long as there is ignorance, there is the world; when ignorance ceases, the world ceases to appear. If lustre is not looked upon as brightness, it ceases to be lustre in one's mind; If one sees lustre and brightness as one and the same, it appears as true. In the same way, if one sees the Brahman and the world as different, they appear as different. If one sees them both as one, they appear so. In the mud as well as in the wood, there is the figure even before it is made. Thus the world also once before creation was unseen, not evident. Now in the desert of Paramatma the three worlds as mirages, though false appear as true. The seed comes out in the form of the plant dormant in it. Thus, the chinmayabrahman by illusion comes out as *jiva* follows the process of creation. The sweetness in pure milk, the sourness in pepper, liquidity in water, movement in the wind appear as different from them but really not. Thus, the Brahman is different from the creation, outwardly but not in reality. As the world has no power in itself, it is false. Without any cause whatsoever, the gem of creation shines in the form of creation. This shining is not different from the Brahman. The vasaṇas, the world and the *jivas* are born from the mind itself. By perfect knowledge; constant practice and self-effort, the mind must be destroyed. It will never be born again. The Brahman, the soul of all, the Peaceful, the Birthless, full of *Chit* is everlustrous, ever above birth and death and ever solid. All the creations are generated from the atoms, thinks the mind. The illusion originates from the mind. How can there be

creations in atoms? So they are all false. Just as waves rise and dissolve in water, the three waking, dreaming and sleeping stages rise and dissolve in the *jiva*. If one gets renunciation from the daily pleasures and enjoyments even to a small extent, by that he will get the best position, say the Vedas. Complete renunciation gives one salvation while one is alive. So, say the *smritis*. Hence one who does not possess the idea that the body is the soul will never fall a prey to the illusion of birth and death. Those who are able to realise that Iswara chaitanya and Jiva chaitanya are one and the same will get salvation. Just as waves are not different from water, Iswarachaitanya is not different from jivachaitanya. Chaitanya is one never two or more. It is self-effulgence, the form of *chit*. By egoism it possesses the idea of the world. The world full of Iswarachaitanya is neither *sat* nor *asa*. Brahman the creator, with egoism, has different *sankalpas*, as per which the world shines. The world dissolved within 1/100000000th minute of Vishnu. This is the glory of *maya*, the illusion.

(Original 1-61 Slokas)

62. The Meaning of the Word, God

If the atom is divided into one lakh parts and the minute is also thus divided, in them can be seen worlds like this world and thousands of kalpas as true. In the atoms in those worlds again many worlds and kalpas can be seen. This is unlimited illusion and ignorance. Just as the whirl-winds can be seen in water clearly, the past, the present and the future many worlds can be seen clearly. The waves of the river and rain of flowers in a desert sand are false. Thus in the Brahman the series of the worlds are false. In the dream, in magic show, we see mountains, towns

etc.; though false they are experienced. Thus, though these creations are false, they are experienced by imagination."

Sri Rama asked "Revered Sir, If one is endowed with the realisation of the Self which is One and Unchangeable by discrimination, how does his body remain favoured by God and how does God behave towards him?" Vasishtha replied "Rama, having the form of movement, the inevitable, the all-powerful, the power of chaitanya was in the form of *niyati*. By its power the bodies of the realisers of Self remain and perform the day-to-day duties. It is this *niyati* that was at the beginning of creation 'this is fire, let this spread its tongues upwards always as it is its nature' was born in Parabrahma in the form of *samkalpa*. This *niyati* is called Mahasatta, Mahachiti, Mahasakti, Mahadrishti, Mahakriya, Mahodbhava, Mahaspanda and Mahatmarupa etc. By the power of this *niyati*, the Brahman is changing the worlds as pieces of grass. The demons, the gods, the *nagas* etc are established till the end of the kalpa. Whatever happens this *niyati* will never change. The Self or the Brahman, *Niyati* and creation are one and the same. The wise Brahman and others think so. To enlighten the ignorant, Brahman and others called this *niyati*, which is the form of the Brahman as *sristi*, creation or the world. Only the ignorant think that this creation, like a tree in the sky, remains in the Brahman, who has neither the beginning, middle nor the end. The forest that reflects in the moon-stone shines due to the shining of the stone. In the same way, the progenitor who is in the Brahman who is covered by *maya*, illusion realising the *niyati* in him, creates worlds as fit or suitable to it, which is seen by him just as the sleeping man has a dream in the sky of his

heart, or mind. The limbs of the body are shown differently though they are of one and the same body. Brahma becoming Hiranyagarbha thinks by the power of chaitanya that niyati etc., though not different from him thinks that they are different. This great niyati is called Daiva. It is the whole time-spreading, all things-spreading, the all in all and the same kalpa of Iswara, the form of Pure Consciousness, Visuddhachaitanya. "This moves thus surely; this is to be born at this moment thus without fail" this niyati is called Daiva, which is also called Purushapanda, trikalaga Jivaprabhriti, day and night actions. Due to this niyati, the luck of Purusha, this niyati remains till the great Deluge. After the mahapralaya, both these will become one; that is, they dissolve in the Brahman. Niyati and effort of man are mutually interdependent. Why Rama, thousand words, your asking me about *Daiva* and Purushakara, my telling you, your following it - all are the result of niyati. To be immersed in God and say 'God makes me take my food' so thinking, to be effortless, is also the result of *niyati*. If man does not do anything from the past, and if it is to happen so, the mind, its result action, the physical changes due to actions and the different forms would not have come into existence. Hence, from the beginning of the kalpa, till the end, Dissolution, all that happens, happens only by *niyati*. The inevitable will surely happen; even Rudra can not change it. e.g. the fire burns; this niyati is formidable. The wise should not depend on niyati and give up self-effort; why because, it is niyati in the form of self-effort that commands actions. Such and such actions result in such and such results, we see. If niyati is not combined with self-effort, it is Iswana-samkalpa; when it comes as creation, it is called

Purushakara or self-effort. If this does not take the form of self-effort, it is useless. It becomes fruitful only when it takes the form of Purushakara. One depending entirely on niyati and does not take his meal may live for some time hungry and fallen. But, if he gives up self-effort in the form of inhaling and exhaling, what will be his fate? The yogi controlling the breath in nirvikalpasamadhi and attaining salvation is the result of self-effort. So, we can not say that without self-effort, the fruit can be obtained. Therefore, depending upon Self-effort as per the injunctions of the Scriptures gives the highest result. It is always advisable. If salvation is attained without self-effort, it is all the more welcome. The result of attaining salvation is more important than the method. In the niyati of the wise, there is no sorrow or failure. Their niyati destroys ignorance. If salvation is attained it is attaining the Pure, the Highest and the Eternal Beautitude, Bliss Supreme. Just as the liquidity of water shines bright on earth as green grass, creepers, trees etc. In the same way, the all pervading Brahman shines bright in the form of niyati. (1-33)

63. The Changes of Mind

Rama, the reality of the Brahman shines resplendent at all times in all places becoming the all-mighty. It takes the shape of every thing; it is all the wealth; it is all-pervading and it is All-in-All. This Brahman is the Soul. It is all mighty. Hence at some places it appears as the power of *chit*, as Peace in the bodies possessing the bright quality (Sattwaguna); in the persons of dark quality (Tamoguna) the power of *jada*, the inanimate and in the exotic temperaments (Rajasa) the spirit of anger and joy; at the time of Pralaya and sound-sleep, it does not express or show any quality.

Where and whatever form it thinks, there and the form, it sees. The power of the All-powerful Brahman where and in whatever form it comes out, it increases in that form and its power in different ways appears in different forms but in reality, it is all One. The wise created these differences for the sake of worldly understanding but in the Self there are no differences. eg. the division of water into waves, foam and the ocean are only for worldly understanding. Thus, in gold the division of rings, ornaments, chain and necklace is false. The Brahman, its power appearing in different ways are one and the same. The differences are false. As the mind thinks of one thing so it appears outwardly. In reality it is not so. As the Brahman is all-inculcive (Sarvatmaka) it appears everywhere as the same. At times, not always succumbing to illusion, it appears as something else but it is not true. Whether it is false or real, whatever the mind thinks, in whatever it places its trust, it is seen in that form only. It is nothing but the power of *chid* that shines so. (1-11).

64. The Plant in the seed

From the Paramatma, which is all-embracing, Pure, Self-effulgent, the real form of Bliss Absolute, having no beginning, middle and the end, all-sacred, the real form of chinmatra and the embodiment of all joy, first the *jiva* with a mind, Brahman was born. Then from his mind the world came into existence."

Sri Rama asked "Sir, how is it that the *jiva* is getting power from the Brahman, the indivisible, the non-duel, the Self-Effulgent, the Unbreakable, having the opposite qualities?" Vasishtha replied "Rama, the ignorant see dualism in the Brahman. This Brahman is Pure, and all-pervading. Its wide

wide *chidakasa* is dreadful to those who are incapable of realising the Self. But to the wise who realise the Self it is full of Bliss Absolute, and eternal. Devoid of any body or form, the All-Complete, full of sacredness, this cannot be defined, visualised or expressed even by the scholars. This is called the highest abode of Peace. This is the first form of *Paramatma*. This Brahman taking the form, knowing the truth but wearing the *prana* is called *jiva*. This is the second form. In the great mirror of *chidakasa* innumerable and experienced worlds are being reflected. The ocean without wind, the lamp still as there is no wind around, suppose, have a bit of movement. Such a movement in the Brahman is called *Jiva*. In the Pure Consciousness, the Brahman, if the movement of the *prana* is attributed, if the non-action is eliminated, there will be an *ahambhavasphurana* (thought of egoism). That is called *Jiva*. Heat in fire, coolness in ice remain naturally. In the same way, in the Brahman, the idea of *jiva* remains naturally till one attains Self-realisation. In the truth of the Atman which is *chidrupa*, the natural egoism of separateness, *parichinnata* is called *Jiva*. The spark of fire shines more and more with the increase of the dry sticks in the fire. This separateness from the Brahman, the *jivabhava*, by the strong *vasanas* attains egoism, gradually. Though there is no blue colour in the sky, though it is not seen by the eyes really, it appears to be blue. Thus, even though there is no *jivabhava* in the Brahman, or egoism in the Brahman, it is falsely supposed to be. Just as blueness appears in the sky, the *jiva* gets egoism due to the past *samkalpa* and *samskaras*, *vasanas*, subtle desires. This egoism, separated at place, time etc, by self-desire gets the forms of bodies, appearing as the movement of wind, bent on desires,

is called subtle mind, egoism illusion and nature, *chitta*, *manah*, *jiva*, *maya* and *prakriti*. The mind full of desires creating *bhutatanmatras* so desiring falling from the past state of *chetana*, becomes the inanimate *panchatanmatras*. The *chitta* which is changed as the *Panchatanmatras* turns itself into spark of light like the star in the sky. This idea of spark of light takes slowly like the seed becoming plant. The spark of light as the Brahman shine becomes an egg, like the water crystallizing. The egg-like spark of light goes from one world to another imagining divine body, becomes a divine-body, imagining egoistic thing becomes egoistic. By the power of its own desire, it gets animate and inanimate bodies and also bodies that fly in the air. Before creation that which is born from imagination the *jiva* gradually attains the position of Brahman and creates the world. The Self-born Brahman naturally gets the power to create what he wants to create. By the nature of *chitta* he becomes Brahman and the cause of the world creates actions (*karmas*). Just as foam comes out of water, naturally the mind is born from the *chit* and is bound by the actions as the rope of the boat is bound by the foam. It will not be bound by *chit*. First man does not have any plans, but when he desires to create the *ghatas* or *patas*, pots or the cloths, he does create them. In the same way, *Jiva* being desireless, later desiring to do acts does them. In the seed, the plants come out in the smallest shape, grow up and change as leaves, stems, branches, sprouts, flowers etc. In the same way, first the *jivas* live in the *Hiranyagarbha* in the form of the *samkalpas* and then shine in different ways. The other *jivas* also possess bodies as per their previous actions and qualities. Then as per their actions which create the cause for birth and death, go to heaven or hell.

This is nothing but the movement of the *chit*; nothing else. This movement of the *chit* is action, God, and the *chitta* as well as the auspicious and the inauspicious. The worlds are being born from the Brahman, the original cause of all again and again, just as the leaves, flowers etc. were in the tree previously, they are now and will be born again in the future. (1-31)

65. What is *jiva*, Individual Self?

First the mind was born from the Paramakarana, the highest Cause. Every thing that gives us pleasure is born from the mind. All the *drisyas* are of the mind, which is not different from Parabrahman. Like a wave the mind changes this way and that way. All the differences in the world are created by the mind only. With the destruction of the mind, all the differences disappear. Then the Self alone remains well-established. With the dissolution of the mind in the Self, there is no Brahman, the creator, no *jiva*, the individual-Self, no mind, no illusion, no subject, no object and no world. Every thing is the *chit*-ocean, full of the waters of the knowledge of the Self. The world, the mind or both are transient and hence called the *asat*. They appear to be false to the knower and true to the ignorant. Thus both the world and the mind are false as well as true, false to the knower of Self and true to the non-knower. Just as in darkness one will mistake a log of wood to be a man, the mind full of ignorance sees the world and not the Paramatman. The boy who is afraid of the ghost will never think over the cause of his fear. Thus, the mind will never think that it is the Self, from which it is not different. From the desires of the Self, which is inexpressible and the form of all-peace, the mind, from the mind *jivatva*, individual self, from the individual Self,

egoism, from egoism the vishayatanmatras from the vishayatanmatras, the indriyas, senses and from the indriyas the body, from the body sorrow and attachment and from them heaven and hell, bondage and liberation, like the seed and the plant come forth. The *chit*, *Atma*, *Brahman*, *jiva* are not really separate. They are one. Thus, the mind and the individual self are one and the same; body and actions are one and the same. Really, there will be no body without actions (karmas). Hence actions are the mind, the mind is the individual self with ego. The individual Self without ego is the Brahman. This is the eternal truth (put in a nutshell) of all the great Sciences of Salvation. (1-13)

66. The Reality of the World

From one lamp many lamps can be lighted and from the One Paramatma innumerable forms appear. The broad-minded knower of Self sees the very wide wide form of the Brahman. With the realisation of Self, the creation of individual self by the mind, its bondage etc. appear to be false; salvation is attained. Sorrows of all kinds disappear. As the mind shines as *jiva* and the world, with the attainment of discrimination, the mind as well as the world disappear. To the man with shoes, the earth appears to be covered by the skin. In the same way, the ignorant see the Paramatma as covered by illusion. The layer of many leaves appears as the plantain tree. Thus, the layer of ignorance appears as the world. Subjected to illusion, the mind gets birth and death, boyhood, youth and old age, heaven and hell etc. To the drunkard the empty sky has many bubbles and foam of liquor. Thus, the ignorant mind sees innumerable bubble-like worlds. To the diseased eye, two moons appear in the

sky. To the diseased mind of the jiva dualism appears due to illusion. The overintoxicated drunkard sees the table free as walking. The deluded mind of the jiva sees the *samsara* in the very pure Self. Boys turn round and round around themselves and find the earth turning round and round. The diseased mind only sees the peculiar and innumerable *drisya*s. When the mind gets the illusion of dualism, the illusion of dualism exists; if the illusion disappears, dualism also disappears. Then the only Self remains, in tact forever. In the absence of the fuel, the fire will be extinguished; in the absence of *drisya* by discrimination and constant practice, the mind will be extinguished. If the mind is extinguished, the *drisya* becomes absent. With constant practice if that stage is attained, one will be called a liberated soul even if he is engaged in doing worldly things. If the enjoyment is a little, the mind becomes fickle; if the enjoyment is full, the mind forgets itself and immerses in unconscious joyful state. In the same way, if one realises only a bit that he is Pure Consciousness, he sees the *drisya* to some extent; if he fully realises, the *drisya* disappears for good. The *chaitanya* shines resplendent only in the fully unconscious state. The unconscious state par excellence is *nirvikalpasamadhi*. Then the *chaitanya* shines resplendent. That state is called Paramapada. The Pure Consciousness becoming *chetana* by the mind and experiences the illusion 'I am the doer, I am the seer' as true. As the wind has no other quality than movement, the mind has no other quality than the desire for ever enjoying the pleasures of the senses. If the heat is gone, the fire will be extinguished; if the desire for sense-pleasures is gone, the mind also is gone. The pleasures which the Pure Consciousness enjoys are called the *Chétayas*. As the rope is thought by ignorance as the

serpent, due to ignorance the illusion of sense-enjoyments occurs in the pure Consciousness. The knowledge of the Self alone is the fit medicine to the disease of *samsara*. The mind must remain in ever constant meditation to get this Self-Knowledge. There is no other go. If the external *drisya* and the internal *vasanas* are not driven away for good, you will not get salvation at all. If you do it, you will be liberated now itself. If the correct understanding of the rope one will get rid of taking it as a serpent. Thus, the correct understanding of the Self will give one the benefit of salvation, i.e. the illusion of *samsara* in Pure Consciousness will vanish for good. The giving up of the *vasanas* of the senses is the surest path to salvation. What difficulty is there? Great men sacrifice every thing, even their precious lives, for achieving the objects of their desire. Then, is there any meaning in hesitating to sacrifice vain desires for salvation? The moment you are fully prepared to sacrifice your desires unperturbed with perfect balance of mind, the very moment you can attain salvation. As the ball in hand, as the building before our very eyes, as the mountain we daily see, we can very easily see the vanity of human wishes and the emptiness and falsehood of the Self having birth growth and death or other change as it is quite evident and not a hidden thing or a mysterious thing. Just as the vast ocean appears variously in the form of waves etc., the Self appears in different forms as the world to the ignorant only. The wise see every thing as Self, the Brahman. Thus the true realization of the Self is eternal salvation; its non-realization is eternal bondage. (1-25)

67. The Truth Established

Sri Rama asked Sri Vasishtha "Sir, kindly tell me again the relationship between Paramatma and the

jiva with mind. Who is this *Jiva*? How was he born? How was he born to *Paramatma*, the only one having no second?" Vasishtha told him thus: "Rama, the Brahman or the Self whenever and whatever power it appears with then it thinks that it has that power at that time in that manner. The *jiva* is that chetana *akti*, the power of activity, which is seen from immemorial times. The true form of *samkalpa*, full of the subtle desires of the mind the power of *chit* creates for itself by itself dualism and experiences the ideas of birth, growth, decay or death."

Sri Rama asked again "Sir, if the power of *chit* by nature gets the ideas of birth, growth or decay then what is the meaning of 'this is God, this is action, this is the cause'?" Vasishtha replied "Rama, the real form of wind, the nature of which is movement and non-movement, is supposed to be in the sky, the play of creation and destruction of the *chit* appears as the world. There is no power except *chit*, which creates when mingled with *rajas*, activity; when it is not, it remains calm. The *chit* due to unaccountable or undefinable ignorance pertaining to the Self thinks that it is mind. This is called *Chit-spandana*, the vascillation of *chit* by the wise. The vascillation of the *chit* is the world; its non-vascillation is the Brahman, the *jiva*, the actions, the causes of the body, God are the different stages and names of the movement of the *chit*. It is evident that the movement of the *chit* is the *chaitanya*, the form of experience. This is called *jiva* the cause of *samsara* etc. The reason for the bodies is the illusion of dualism, the *chidaabhasa*, that is the result of the reflection of *chaitanya* in the ignorance depending upon it. The *chaitanya*, the Pure Consciousness due to ignorance created by itself appears in the world with innumerable different forms, by its

own desire takes births through innumerable female organs. Thus the caitanya entering thousands and thousands of female organs, quite different and different names of *chit*. It is the mind that creates the causes of births remains for long in *samsara* due to its *gunatras* and expands the false world which appears as lethargy and effortlessness; but it attains salvation only in one birth by serious Self-effort with great discrimination. Whatever object attracts *chaitanya* towards it, it takes the form of that object. It becomes mixed with the subtle elements, comes out in the form of semen from the father mixing with the *sonitis* of the mother and obtains bodies, which are the cause for heaven, salvation and bondage. The *chaitanya* is only one, but appears as different, mixing itself with different *upadhis*, like the father and the son. Gold is only one, but it appears as different in several forms; in the same way, the *chaitanya* is only one but being in innumerable bodies appears as different. As the bodies are changed with the five elements, they look like quite different. Hence, though the *chit* is eternal is disillusioned thinking, 'I am born; I died'. The fall in a dream, though false, appears to be real. Thus, the mind also immersed in attachment and illusion, experiences the false births and deaths. Lavana, king of Mathura was ruled by a pariah; hence he believed that he was a chandala, pariah; thus the mind immersed in avidya, ignorance thinks that the *Atma* is the world. From the peaceful ocean, small ripples come forth. In the same way, from the all-calm first cause, the *chit* ready to create is born. This is just a change of mind. In the ocean of the Brahman full of waters of *chit*, the whirlwinds of *jivas*, the waves of minds, the bubbles of heaven and earth arise. *Rama*, the exhuberence of the illusion, that is naturally in Parabrahma, which is all-capable of destroying the illusion and all-powerful, shines as *jiva*,

appears as *drisya*. The *jiva*, the mind full of desires, intelligence, the thought, egoism and illusion are the different names of *chit*. It is the mind that creates the false world which appears as the town of the *Gandharvas*. The show of the world by the mind is as good as the appearance of pearls in the sky and the objects in dream. The eternal peaceful Self is all-pure. It does not see anything, but experiences the illusion of the mind, which is created by its own illusion. If the Self exhibits its power by the actions of the senses, that state is the waking state (*Jagrat*), if the Self with egoism is between the heart and the neck, that state is called the dream-state (*swapna*) and if it with *vasanas*, the seeds of remembrance, is in the heart, that state is called the sound-sleep stage (*sushupati*). If the Self passes over these three states and remains as the real form of *chit*, that state is called the state of beatitude (*tureeya*). This *Tureeya* state is all-pure; only the *at*, the all-happy state, which when attained will ever be beyond all woes and worries. In the clear sky, the pearls appear and disappear falsely in the sky itself. In the same way, the whole creation appears in the Self and disappears in it. Really the false pearls have no existence and the sky is not their prop. In the same way, the world has no real existence and is not in the Self. The sky is not the real cause of the growth of the vegetarian world, but as it is not harmful to its growth, it is said that it is the cause of the vegetarian world. In the same way, the Self which never acts, is not the cause of anything, but yet as it is not a hindrance, it is said to be the cause of creation, which expands itself by illusion. The mirror is said to be the cause of the reflection simply because it happens to be nearby. In the same way, due to the fact of its

proximity, the *chaitanya* of the Self is said to be the cause of all these. From the seed, the plant, the sprouts, the leaves and the fruits come into existence. Thus, from the *chit*, the mind, the *jivas* and the intelligence come into existence. The *jiva* mixing himself with the drop of rain enters the crop and becomes seed again. In the same way, the *chaitanya* also, full of *vasanas* of the *jiva* after the deluge again becomes the form of creation. The capacity of the seed to produce and the capacity of the Self to create worlds are one and the same. But there is a difference : Even if there is knowledge that the seed is the tree, the idea that the tree is different from the seed will not vanish. But when there is the knowledge that the Self is the world, the idea that there is the world different from the Self will vanish. Just as the lamp clearly shows the object, where ever the land is dug, there it is, the sky, by discrimination one will realise that *chaitanya* alone appears everywhere. The fools seeing the reflection of the forest in the moon-stone think that it is the real forest. In the same way, fools immersed in *avidya*, ignorance, see the world in the Self. Though the moon-stone is not the forest, it shines as trees and creepers and the earth that is its cause and support thus the Self also shines as the world in *drisya*."

Rama asked Vasishtha "Sir, how wonderful is the seen world though utterly false appears as very true. I heard from you how the world is great, pure and subtle. I heard how the great world appears to be real, though utterly false, with the *tanmatras* resembling particles of snow. Now pray tell me about the individual and corporate bodies, their favourites *Viswa* and *Vaiswanara* their birth etc." Vasishtha said "Rama, the boy who is afraid of the presence of the ghost which is false, sees the form of the ghost in

imagination. In the same way, the *jiva* having no form at all shines in the Self first. The idea of *jiva* comes in the Self as per the *samskaras* of the *jiva* created previously. Hence, the *jiva* is imagined in the *paramatma* as one with *vasanas*, though he is very pure, appears as true though utterly false and as one who is different from the *Paramatma*, from whom he is not at all different. The Supreme Self imagining individual Self in itself becomes *jiva*; in the same way, by constantly thinking (*manana*) the *jiva* becomes *manas*, the mind. The mind thinking of the *tanmatras* becomes the *tanmatras*. Next, the *chaitanya* of the mind mixing with the subtlest *tanmatras*, more subtle than the smallest *tanmatras* of the atom appears in the *ahidakasa*. Just as innumerable particles of snow shine in the sky of the Sun, in the *Hiranyagarbha*, the form of the sum-total of minds, innumerable worlds, innumerable subtle bodies in them shine. The *chaitanya* of the mind, thus getting innumerable forms, unable to realise its true form, falls in the dilemma "Who am I?" Later, with the remembrance of the past *samskaras* and discrimination, it will be able to understand the meaning of the world, its true nature and a vague knowledge of it. Then, the body possesses the capacity to experience the *rasa* outside the body and the tongue inside that is able to experience the taste. Thus, the form, the eyes that can understand the form, smell and the nose that experiences it, he experiences to possess. Thus, when the senses like ears are favourable, he is able to hear the sounds of words etc. The recipient of the sound is called the ear. The *jivatma*, the individual self though false appears to be real. The recipients of touch, taste, form and smell are called the skin, the tongue, the eyes, the nose. Thus, the body, full of the ideas of individual

self, with senses full of thought is supposed to have the holes of senses which make the outward things shine clearly. Thus the bodies of the individual self and of the composite self, the thoughtful aativahika bodies are formed. The invisible Self gets the aativahika body due to ignorance; if ignorance vanishes the body also vanishes. With the attainment of Self-knowledge, there will be no difference in the three Pramāṇa, Pramātrū and the Prameyā. So also with the aativahika body. The Supreme Self shines itself as the Brahman with the thought of the Brahman and as the other form when it thinks otherwise."

Rama said "Revered Sir, in the Self the form of *Chit*, the only One, there can not be ignorance. So naturally the Brahman is One; his duality is a myth. Then where is the need for the creation of the differences like salvation and discrimination etc.?" Vasishtha said "Rama, you asked a pertinent question at the proper time. The garland of flowers blossomed ultimately is inauspicious to wear. In the same way, questions inappropriate to the time are quite in vain. All things shine only at the fit place and appropriate time. Jivatma also at the appropriate time experiences the grandfatherliness and is born in the form of Hiranyagarbha, who is as true as a dream. The Hiranyagarbha utters the pranava in the form of Omkar, understanding its meaning, expands the kingdom of his mind and forgets himself. Just as the composite kingdom of the mind is false in Paramatma, the kingdom of the mind of the world is false in the individual self, in the sky of the *chit*. Really nothing is born in the world and nothing is dead. Only the Brahman shines as the form of the world and the forms of the town of the Gandharvas etc. Correct thinking tells us that the power of all jivas from the creator down to the average

creature is true as well as false. By ignorance, it appears to be true. By wisdom, we know that it is false. The creation of the highest Brahman down to the lowest creature is the same, but, the creator is considered to be great on account of his possessing the Pure Sattva, fine quality and the creature is considered to be mean as it possesses the mean mentality, *malina sattva*. The *jiva* and his Self-effort will shine as per his *śādhī*, body and mentality. As per self-effort, the performance of action and as per the performance of action, the results occur. As per the effect of good deeds the creator and as per the effect of the bad deeds the worm are born. This difference appears due to the lack of the knowledge of the Self. With the dawn of knowledge all the differences will vanish. The ideas of the knower, knowing and the knowable are not different from the Brahman. Hence the differences of dualism and non-dualism are as senseless as the sky-flower or the horn to the hare etc. The spider is bound by itself by the threads with which it encircles itself. In the same way, the personification of joy feels the bondage of *dvaita* by his own ignorance. Brahman, the creator, the form of the whole mind whatever he thinks as per the actions of the *jiva*, the *jiva* also thinks of it as the same. This is due to *Niyati*, nature, the divine ordination. It is entirely due to this divine ordination, the *vata* seed becomes the *vata* tree and the other seeds as other trees. It is due to this that the water-bubble is momentary and the worlds lasting till the end of the *kalpa*. Seeing the greatness of this divine ordination or *niyati*, one should not commit the blunder of thinking that the creation is true. The creation, the growth and the destruction are only of the mind and hence utterly false, never true. It is entirely due to ignorance that the Pure,

all-expanded the only One and the endless Brahman appears as impure, false, limited and as many. Ignorant men, who think that the water and the waves are different, who take the rope as a snake, experience the differences, which are in reality non-existent. Just as in the same person, due to difference in relationship, one sees enmity as well as friendliness, in Brahman one sees different powers, different, non-different, mutually inimical. If water is divided into water and waves, if gold is divided into gold ornaments, one sees them differently due to ignorance. In the same way, in the only Brahman, the attributes of the world shows them as different. First, the ego appears as the mind only; from the mind egoism is born; the mind in the beginning is *nirvikalpa*, later becomes merged with egoism, by the creation of capacity. From the mind with egoism as per remembrances, the *tanmatras* are born. With the creation of *bhūtanmatras*, the *jīva* sees the world as the Self. When the mind thinks for a long time whether it is true or false, a thing as true, it appears to be true only. (1-82)

68. *The story of Karkati; her description*

"Rama, I will now tell you an old story. Carefully. To the east of the great Himalayas, there lived a demon, called Karkati. She was fierce. She was also known by two other names, Vishuchika and Anyayabadhika, Cholera and unnecessary trouble-causer. She was as black as black lead. All her actions were truly terrific and highly dangerous. Though she was very lean in body, she was as powerful as a Vindhya forest, which had no parallel. Her eyes were big holes but full of flames of fire. She always morning and evening wore black dress, which made her

like the personification of night. Her upper cloths were as black as the blackest clouds full with water. She was always joyful like the wavering black cloud. Her long hair of head stood up as thick darknesses. Her eyes were lustrous like electricity, her thighs were wide and long like the tamala trees, her nails were very wide and pointed, shining like gems. When she laughed, she emitted ashes or snow. She wore the garlands of the heads of men whom she ate. When she danced with the other very evil spirits, her ear-rings, the heads of men whom she killed moved frequently. Her uplifted hands appeared as catching hold of the Sun to devour. She never got sufficient food and so her appetite was as discontented as the badaba, sea-fire. Fully hungry, she thought once thus: "To quench the hunger, the sea devours all rivers and streams. So I shall all the living beings in the whole of Jambudweepa to reduce my hunger atleast to some extent only. But how to devour all at a time? Moreover, of them, there are many who are protected by spells, deathless medicines, grace of God, the result of charity and good and noble deeds, morality and worship of the deities. I will do penance to attain the power to devour all at a time. What is impossible otherwise is possible by penance serious. "Tapasya mahogrena yaddurapam tadapyate." So thinking, the demon like the personification of a black cloud with all limbs got up the end of the Himalayas, which is quite impossible to reach, to do severe penance. She stood on one foot to do penance there. Her eyes were calm. They were like the Sun and the Moon. As she did thus great penance, days, weeks, fortnights and months and seasons passed by. Her body became weak and appeared as slowly dissolving in the mountain. With uplifted long and dark hair which resembled

static dark cloud-group, calm and steadfast continuing her penance seriously. Then Lord Brahma came to see her, who was weak and lean due to exposing herself to the inclement weather, and who wore the bark of trees on her skeleton-like fully reduced body. (1-2)

69. The spell to the deadly disease

By severe penance even great poison and highly burning fire becomes cool; there is no wonder that that Brahma's heart melted and he came to see her. Karkati saw Brahma and saluted him mentally and decided to request him to grant the boon of becoming a living needle (jeevasoochi) so that by entering the heart of men she could kill all and get rid of her hunger, because the highest happiness was getting rid of the pain of hunger. Brahma asked her to take a boon from him, as he was pleased with her severe penance. She said "If you are so pleased as to grant me a boon, pray make me a living needle of steel and non-steel at the same time." Brahma said "Karkati, You will become Soochika (needle) as well as Vishuchika (the deadly disease Cholera). You will be endowed with subtle illusion. Please trouble the forbidden-food-eaters, unripe-food-eaters, unusual time food-eaters and the gluttons, over-eaters, expect evil-doers heinous country-dwellers always. Occupy the place in between the heart and the anus, becoming a small particle of wind and entering through the nostrils of men and women, tease them, torture them and destroy the good as well as the bad men and women. I will now announce a spell to the good and the virtuous people : to the north of the Himalayas, there is demon Karkati, she is also known as Soochika and Anyayabdhika. This is the spell to dispel her evil influence :

"Om, hreem, hram, reem, raam, Salutations to the power of Vishnu; Salutations to the goddess, the power of Vishnu. Pray destroy the disease Vishuchika, take away, take away, make it into pieces, drive it away; drive it away; Oh the power of the disease, run away to the Himalayas; reach your home the Chandra-mandala, the disc of the moon." Writing this spell on his left palm, rub the body of the diseased and utter these words "Karkati, beaten by the weapon of the spell, coming out from the body of the diseased, weeping runs away towards the Himalayas. The diseased is happy as if he is in the moon, drinking nectar and devoid of all ailments. By this process the disease will vanish." So saying Lord Brahma going in the sky, saluted by the Siddhas, giving this spell to Indra, who came there went away to his place. (1-18)

70. The behaviour of the needle

The boon of Brahma worked. Slowly Karkati began to become very small, though she was like a dark cloud, very black in complexion and residing on the top of the mountain. She first became the form of the cloud, next, she changed herself as a tree; next she became as tall as man; next she became still small; she next came to the length of the hand, next an inch and finally she became a needle, the fine needle stitching a silk cloth. Thus, the mighty mountain-like demon was gradually reduced to the size of an atom, like an imaginary mountain. Becoming a black needle, having a small body, moving in the sky, she shone like a meteor. Her present form is the form of the desire of the demon; in her there is no iron metal. She appeared so due to illusion. When the rays of the Sun fell on her, she looked like a needle of gems. Having a mind

to imagine, she shone like a vaidurya gem. When rays of the Sun fell upon her, she looked like a big cloud blown up by the wind. Her two eye-holes and the two eye-balls appeared as two flames. As small and as small as a small atom, the front part of the needle was bright. She kept quiet thinking of her former gigantic shape and the present smallest atom shape. Seen from a distance, she shone like a spark of light and appeared as if it would devour the sky with her front edge. She was so small that one must look at her with half closed eyes, her hair was wavering like that of a boy's hair just bathed, as lean as a smoky thread-like filament of the lotus, she resembled a sushumnanadi in beauty coming out from the hole in the middle of the head and going to the disc of the Sun. The power of her senses was dormant in her. Her subtle body had the appearance outwardly of a needle. Like the unseen knowledge of the Buddhas and the lengthy logicians, unknown to others she was. She was as blue as the sky and was devoid of world. The life-needle was dormant in her, dependent upon her. Possessing the qualities of Chidabhasa, reflected in the things, full of *vasanas*, unseen, keen and subtle, she was very harmful and dangerous. How foolish Karkati was. She thought of devouring the whole world. How could she without body? She was as foolish as to never give a thought over it. She only thought of devouring the world but never thought of the uselessness of this wretched body. Without thinking the pros and the cons, the good and the bad, she wanted to have her desire fulfilled. She never thought of the meanness of the form she took. The ill-mongers will never have fore-thought or the discrimination of good and bad. Efforts put forth with over selfishness for attaining the ends make even the good-minded

bad-minded, just as the mirror becomes clumsy by the constant sighs of the mirror-on-looker. Indeed, she would have preferred the mountainous body even with extreme hunger to this wretched body without hunger. Overdesirousness of one thing leads one to dangerous extremes. It is due to this that Karkati gave up her great body like a piece of grass. Overdesirousness of one thing destroys all knowledge and wisdom. Men of overdesirousness take even their destruction as happiness or gain. Karkati felt happy even at the loss of her body.

The second needle attained the form of Jivasuchika full of the sky, the formless and the form of disease - capable of entering all bodies in the form of disease. She was bright as fire. She lived in the living beings as a small thread as fair as the Sun and the Moon. This Jivasuchika, which is no other than the sinful, wicked and horrible form of the mind of Karkati, being different from the steel needle, very small and unseen like the fragrance of the flower, enters the bodies of beings and causes horrible pain because her ideal was to kill others without reason and mercy. Thus the demon attained two forms or bodies Lohasoochi and Jivasoochi the steel needle and the disease cholera. Causing unbearable pain and killing many, Karkati began to roam all over the world with her two forms. People will become either great or small by their own desires the mean-minded desire and attain only the mean things; even some great people, in spite of their greatness, can not part with their mean qualities got by birth and caste. All these are true in the case of Karkati. The moment Karkati acquired the present bodies her former body disappeared like the cloud in the sarat, by a gust of wind. She enters the bodies of men and women stout or lean, strong or weak, rich or

poor and teases them. She would make even the
 and the healthy fools and diseased. She enters
 hearts of the fools easily, but sometimes she
 driven away by powerful spells and patent medicines.
 Thus many years passed as she wandered in the
 and on earth. In the dust, in the fingers of hands
 the sky, in the fire, in the threads of cloths, she
 to hide. Her abodes were the sinews in the bodies
 diseased limbs, small hair, spoiled grass, putrid
 bodies of men and women, dirty places of flies, spoiled
 bones, the moving trees, unholy places, wearers
 dirty cloths, places where bees, crows etc stay,
 misty places, fire-places, wicked and crooked
 places where many foot-steps fall, anthills, snake
 deserts, forests, where wild beasts like tigers, bears
 serpents etc live, the places where pilgrims gather,
 watery places where dry leaves fall, side canals,
 smelling places, the toes, all parts of the bodies
 the places where pilgrims sleep. She roams in
 peculiar towns and cities and villages. She gets tired
 by constant roaming. She used to kill many fever
 stricken, heavily wounded and diseased persons.
 needle she used to fall down from the hands of
 sewers and hide for some time as if to take rest. Stit-
 ing and causing pain to others give her great joy. Her
 nature is to be painful and wicked, hence she exhibits
 her ill-nature by unnecessarily causing pain to others.
 Though her body became old, she would roam all over
 with the aid of the Jeevasoochika. By her inward
 capacity, she wandered everywhere like a particle
 chaff blown by the wind. In the form of the small
 needle, she used to take as food the ends of threads
 which satisfied her hunger of her very small belly.
 Even the wicked people will help the very poor and
 the sorrow-stricken. The needle is the example to say

for, she by stitching the torn clothes, makes them
 useful. Karkati got this body by penance. First her
 body was to shine bright in this form but not harm
 others. Her wicked nature changed her as wicked and
 crooked. She now felt very sorry for the loss of her
 original body. But soon she began to satisfy herself
 by teasing and torturing people as per the wicked
 nature of the Rakshasas. The long thread of *vasanas*
 gives activity to the jivas. The needle thus makes
 the thread enter the clothes. She hides her face
 behind the cloth. Wicked people feel shy to show
 their faces to others. Sometimes, hiding herself in
 the cloth turned around the neck of the people,
 peering through the hole of her eye, she thinks
 how shall I tease" and asserts herself "this is quite
 dear to me. I shall somehow tease the fellows by some
 hook or crook." The needle enters the coarse cloth
 as well as the fine silk cloth. Both are one to her.
 Will it discriminate between good and bad? Herself
 being teased by the fingers of the sewing folk, she
 spreads the thread through her mouth as if emitting
 small bones. Stitching the good as well as the bad,
 she roams in the good and bad things. She behaves
 senselessly as she has no brain or heart. Though she
 utters harsh words, her mouth will always be filled
 with thread; her body remains holeless though she is
 always teased. She is always unfortunate like the
 daughter of a king, who is unfortunate. She richly
 deserves this misfortune as she is by nature wicked
 and harmful to others. When she is bound by thread
 it appears as if she is bound by the hanging rope of her
 evil actions. When fallen from the hands of the sewer,
 she falls in heinous places and finds joy there. Fools
 always desire the friendship of very big fools and be
 happy staying with them only. When she falls in the

furnace of the smith, she disappears being melted and goes up to the sky to run away. As Jivasoochi, she is in the prana and apana and roams through the head all over the body. Then she appears as the personification of sorrow. She acts against udana and samana winds but lives along with them. The wretched jivasoochi entering the vyana wind roams all over the body causing many diseases, crookedness to the body and weakness to it. Sometimes she takes rest in carpets made of the hair of the sheep; sometimes she pricks the hand and the fingers of boys. Entering the leg or foot she wonders at the blood-drink she gets. She does not get good food when she stitches the garlands of flowers but feels satisfied with what she gets. She always likes to lie in flowers face downwards and remain there forever. Who does not like to stay where one is happy? She gives pain to others till they breathe the last. She thus shows her wicked nature. Fools take joy in harming others; if others die, the fact gives her the greatest joy. She always takes joy in sucking blood from which she tries to kill others. The miser who feels happy even by getting a small coin. The merchant fellows generally will not give up egoism. With the twin bodies the steel-needle and jeevasoochi, gave her great pride, with which she always was fond of killing beings. There is no wonder that the wicked who always be selfish in their wickedness. She is capable of stitching clothes quickly as well as killing men quickly. If the needle is not put to use the needle gets rust; yes the jivasoochi also becomes sick if she does not harm others. The jivasoochi harms others by her sharpness like the danger caused by God. By harming and killing others, she feels overjoyful. Fools take delight in the ruin of others. In the mud, in the sky with the wind, in the quarters, she roaming lies in the

arcum of silk clothes. She sleeps on the ground, in dust, in men's hands, ears and the soft hairy carpets. Just as the yogi by his powers roams everywhere, the jivasoochi lives everywhere in the wooden planks, in mud on the walls going through small holes. As the saint uttered these words, evening time came. The saint and the audience rose for the day to perform the religious rites at the time of dawn. Taking rest for the night the saint and the audience assembled again the next day coming with the rays of the Sun. (1-84)

71. The sorrow of the Needle

For a long time, Karkati ate the meat of the human beings but she was not satisfied with it. A drop of blood was enough to fill her belly but there was no satisfaction to her. She began to repent. "I was foolish to become the needle. There is no place within even for a lump of food. What became of my demon-body? Where are my limbs very wide and strong? All my limbs like big black clouds pleased me, but where are they now? Like the leaves of the tree they fell from me. I used to eat and digest enough of food, but now nothing goes in. Falling on the ground, being trampled by men, I became unholy by entering into their blood and semen. Dead am I. No friend, no comfort, no prop. I am miserable, horribly so. No mate, no servant, no mother, no father, no brothers and no son. I have neither body, home, nor prop. I am alone as wind-blown hither and thither, I am in great danger. Only death I deserve. Even that is harsh towards me. Just as a fool loses the touchstone lying in hand to a piece of glass, I lost my great body and got this mean needle-body. When foolishness enters any body it makes him mean in nature; It brings innumerable defects in him. I sometimes fall in dust and fog,

sometimes in grass, sometimes roll on the way. Grief after grief befell me. I have now become a slave to others. What a fall indeed. Foolishly, I desire blood, even that never satisfies me but only kills others. I have no mouth, no tongue, so no taste. What a great ill-luck. The proverb 'by trying to get rid of one devil, another devil came and occupied' has become true in my case. By trying to get a higher state, I fell down deep to the depths of degradation. How foolishly did I leave my previous grand body? One who is destined to be destroyed gets wicked ideas. My fate made me this wretched-bodied being. Who will save me from this state of a wretched creature? There is no hope that any great man may come to my rescue as the men who are on the mountain top will never look at the villagers down the mountain or the grass on the earth. No great man ever comes to help the wicked but the virtuous. I do not know when I will be elevated being awfully wicked. Will the glowworms give light and life to the fallen in utter darkness. How long shall I have to remain in this miserable state, God only knows. Possessing the great power of the Brahman at the time of the Dissolution of the world, how can I get back my old body? Possessing wide, wide shoulders like great clouds, effulgent eyes like the flash of lightning, wearing the mist-like white transparent cloth, endowed with long black hair acquiring form as wide as the sky, when shall I flourish? When shall I possess the black-cloud-like body with the fair smooth mountainous breasts? When shall I stop the journey of the Sun even covered with dust by my sweet smile? When shall I get back my old body like the body of the goddess of death, whose only business in life is killing beings? Possessing eyes as bright as fire, wearing the Sun as my garland, when

shall I enjoy placing one foot on one mountain and another foot on another mountain? When shall I get my fair and fairly wide body? When shall I get back my neat nails as beautiful as the pieces of white clouds of the sarat? When shall I get back my sweet smile which used to break the hearts even of harsh and wicked demons? When shall I dance merrily in the wide forests? When shall I fill my dear belly with pots of liquor, lumps of meat and lots of bones and make it smooth? When shall I kill all and store their flesh and blood for future use? When shall I proudly and contentedly sleep happily? In the fire of my penance that led to sorrow, I myself destroyed my own beautiful body. Just as gold spoils itself and becomes dusty falling in fire, I myself destroyed my fair body and became this wretched needle. What a heaven of difference between that fine vast mountainous black beautiful body of the past and this grass-piece-like small body! This is just like a miserable man getting the costly gold but thinking that it is mud throwing aside. In preference to this wretched body, I threw aside that grand body. Oh my good body as wide as the base of the great Vindhya mountain, where have you gone? Why are you not killing big elephants like the lion? Oh my twin shoulders, you were capable of breaking even the tops of mountains, why are you not tearing the moon for the sacred food in sacrifices? Oh my strong chest, you were as mighty as the Sumeru and bedecked with gems, by nature capable of killing even lions, why don't you wear the forest-like hair? Oh my lustrous eyes, you were capable of destroying the darkness of the black fortnight, why are you not now shining with lustre to make the quarters bright? My dear relations, my two hands, you fell on earth and became dust, you fell from the mountain and became

dust. Oh my beautiful moon-like face; you were as fine as the moon made brighter than before by being burnt in the wildfire, why do you not now make my body bright? Where have you gone my dear arms? By your absence even a small mosquito troubles me. Oh my dear thighs, you were as wide as the shore of the Vindhya mountain, where are you now? Where does this small wicked body stand before the previous body which filled the whole sky? There is no comparison between that wide face and this small face; or mouths. The food that I ate with that body and this food of a water-drop stand no comparison at all. How small I became? I am responsible to my fate and none others." [1-42]

72. The glory of the penance of the Needle

Karkati began to do penance for regaining her previous body with single-minded devotion; at the place where she did penance previously. On the top of the Himalayas at a lonely place ruined by wildfire, full of dust but shining with brightness of great gems; in the vast desert, she appeared as a dry piece of grass just born. With half her body, she occupied the earth and with the remaining half she stood firm. Causing pain to the atoms under her feet; withdrawing her mind from the worldly objects, she stood face upwards and did penance. Black in complexion, harmful by nature; the needle having sharpened end; big face; eating only the wind, stood steadfast doing severe penance. She held her head high probably to see the passers by, and was unmoved even by wind probably to make the passers by believe that she was a sincere penance-doer and make them fall in love with her. The goddess of great penance also began to protect her like a dear friend. If one is a friend; however

mean he might be, he will be surely shown kindness even by the great. Hence even penance was kind towards her. Her shadow became her second friend and it protected her from behind. It appeared as though that the shadow which appeared as a needle and the needle which looked like a sun-beam helped mutually. Mutual help is the quality of the great. Even the birds on the mountain looked at the needle with sympathy. Who will not be sympathetic with those who do good deeds? Making her feet firm on the ground, she immersed herself in great penance. Hence in good sympathy the trees and the creepers offered fruits and flowers and the good wind with sweet bham bham sound gave her food. With greater attention, the trees and the wind made her face full of flower-dust, which was the fit offering to the penance-minded. Indra, who was jealous of her to disturb her penance sent a bit of flesh, which came and filled her mouth; but the purely penance-minded needle did not care to accept it. Even the worst creatures by their power of Self can drive away the hindrances to their penance. The needle never even touched the flower-dust also supplied by the wind. The wind was more wonder-struck than even when he [the wind] was able to shake the unshakable Meru mountain. Her head was covered with mud; she was immersed in deep waters; great gusts of wind blew over her; the wildfire tried to burn her fully; Rain of stones fell on her; the fierce clouds with flashes of lightning and fearful sounds tried to threaten her, but she never budged an inch and never moved even a bit, like one who is dead asleep. Having given up the outward acts having pondered over the Self sincerely and seriously, she got enlightenment. She then knew the past, the present, the future and became pious. As all the sins were

washed off by great penance, she realised what was to be realised. Thus she did perennial penance for seven thousand years. The fire of the penance began to burn the seven worlds. Even the Himalayas began to emit fire. It looked as though the whole world was ablaze. Then Indra asked Narada for the cause of the burning of the world. Narada said "Indra, Karkati was doing severe penance for the last seven thousand years. She now attained the body full of knowledge. Hence the whole world became lustrous. By the terrible penance, like the great illusion of Maya, all the serpents were hissing with great dread. The great mountains are shaking; the gods are falling down from their aeroplanes; the oceans and the clouds are becoming weak. The Sun and the quarters are becoming dirty and dusty." [1-30]

73. The Description of the Penance of the Needle

Indra asked Narada "Narada, having foolishly attained the body of the jivasoochi, what is it that she gained from it? What are the pleasures she enjoyed?" Narada replied "Indra, the wretched, devil-like Jeevasoochi took as its prop the lohasoochi, the steel pin. Now and then, the Jeevasoochi leaving aside the prop of the lohasoochi, goes up the sky in the chariot of the wind enters through the Prana wind the bodies of the wicked and the sinners, penetrates their bones, blood and tissues and lives in them just as the bird lives in the hole of the tree. When the fever-causing wind enters the bones it causes terrible pain as if struck with the end of a lance and remains there firmly just as the lance or trisoola stands firm near the vata tree of Sri Dakshinamurti, established by the staunch Saivaites. Through the bodies and the senses she enjoys their food, blood and the meat. Entering the fully

flower-decorated innocent mature girl she enjoys the pleasures of the flesh, living in her and sleeping in her. Entering a bird, devoid of sorrow she roams in the forest of lotuses more fragrant than the flowers of the kalpaka tree. The Jeevasoochi enters the lady black bee and enjoys the male-black bee in the pleasure-gardens of the gods and sucks the honey in the flowers there. Just as in war, the sword enters the bodies of the enemy and eats their meat, the Jeevasoochi enters the falcon and eats meat. The Jeevasoochi turns hither and thither in the limbs, in the sinews, in the blue sky and in the wind. Just as the life-wind enters the hearts of all beings, the jeevasoochi enters the bodies of all and roams freely. Just as *chit* is in every body, the powers of *chetana* appear differently. Just as the house-wife carries on her actions in the light of the lamp, by the power of *chit* all the limbs work. Just as liquidity in water, waves and whirl-winds in the ocean movement of different winds and juices in the belly exist, the jeevasoochi exists in all flows of blood. Just as Hari sleeps on the bed of the back of Aadishesha, Jeevasoochi sleeps on the flesh of beings, and takes the juice of the body like nectar. The Jeevasoochi takes the fresh juice of the trees, creepers and shrubs as well as the unholy blood of beings by torturing them. But, however on account of the great penance, she became sacred and sinless. She enjoyed many pleasures through the bodies of beings, roaming all over with the speed of the wind, which was her horse, in many ways seen and unseen. She enjoyed; made others enjoy; took and gave; danced happily and sang melodiously. Wearing an unseen, sky-like body, the Jeevasoochi individually and collectively, becoming the wind performed many actions in the world. With the blood of innumerable beings, she became fat and

proud. She made their longevity her pillar of stay, she roamed all over the world. The Jeevasoochi-elephant born to destroy the bodies of men, like a crocodile devouring beings made the waters of their lives quite disturbed. As the food was greater than the Jeevasoochi, she was unable to devour all flesh and blood. Just as a rich man becoming old and diseased can not enjoy but feels sorrowful, the Jeevasoochi became sorrowful. Just as the lady-dancer on the stage moves all her ornaments while dancing, the Jeevasoochi entered and made the wild beasts dance as if on the stage. Becoming one with the wind in and out of the body, she lived there like the fragrance in the wind. Driven away by mantra, medicine, penance, charity and worship of gods, she runs away to the mountains. Like the lamp extinguished, she disappears sometimes; sometimes she enters the Lohasoochi by her power and takes rest like the child taking rest in the womb of its mother. The wicked demon Karkati took as its prop the wicked Lohasoochi; every one in the world makes his prop as per his previous vasanas. In times of penance the Jeevasoochi comes to Lohasoochi, just as roaming everywhere, people come to their homes at the time of danger. In this way going freely to all quarters, the Jeevasoochi has mental satisfaction but never the bodily satisfaction. When there is the person to owe the dharma, there will be dharma; otherwise no dharma; in the same way, one who possesses a body has bodily satisfaction. One who does not possess a body, can not have bodily satisfaction. She thought of the previous vast body and felt sorry for its absence by her own senseless doing. She decided to do penance to get the previous body at a suitable place. She entered into the heart of a falcon through the life-wind, like a bird enters its nest. The falcon possessed by the

Lohasoochi in the form of a disease, goaded by the Sookhi, attempted to do her bidding. Then the bird falcon, like the cloud driven by the wind, flew above the Himalayas taking along with it the Lohasoochi and dropped in a forest, just as the Yogi without any desire drops his mind in the desireless Brahman. There the Sookhi stood on its single foot placing on a particle of dust its foot raising its neck like fire. Looking at the Lohasoochi tightly standing, established by the falcon, Jeevasoochi began to come out of the body of the falcon, like the smell coming out of the wind. Just as man becomes happy when his disease subsides, the falcon after dropping the Lohasoochi became happy, and flew away freely. Thus Jeevasoochi made Lohasoochi her prop for doing penance; generally things of the same kind and nature shine. The shapeless, and the propless must have some shape or prop to get a thing done. Hence Jeevasoochi had as its prop the Lohasoochi and began to do penance. Just as a devil occupies a tree, the smell spreading in the wind, Jeevasoochi took the Lohasoochi and spread in it. She is still doing her penance from a very long time. Oh Indra, try to go over there and grant her request, as otherwise her power of penance may in due course destroy the world." Hearing the words of Narada, Indra sent the wind to locate the place where the Sookhi was in penance. The wind knowing by inner divine sight the way to go, leaving the sky-way came to the earth. The lustre of his knowledge, spread the whole world like the lustre of the knowledge of the Self. By the great divine power the wind saw the seven oceans, the end of the land which was golden in colour and which was uninhabited by people, the island called Pushkara, surrounded by the ocean of sweet waters, the island called Gomedaka, surrounded

by the ocean of wine and the place for water-living beings, the island called the Krouncha, surrounded by the ocean of sugar-juice, possessing many ranges of mountains and which was quite out of danger, next the island called Swetadweepa, surrounded by the ocean of milk and inhabited by Lord Vishnu, the ruler of the three worlds, next the island called Kusa surrounded by the ocean of ghee, possessing great cities and high hills, next Sakadweepa, surrounded by the ocean of curd and next Jambudweepa, surrounded by the ocean of salt-water, having the Kulaparvatas, the seven great mountains and the Maha-Meru. At last the wind saw the Soochi doing penance in the top on the Himalayas. There on the Himalayas, at the top, the wind saw a forest, as wide as the sky and uninhabited by any being. As the place was very near the Sun, there was not even grass; it was covered by dust; it was like an ocean of the waters of the mirage and like the rain bow possessing rivers in the form of mirages; it was in the far end, where even Indra and others can not find an end; it was full with dust chased by the wind and it was like a lovely lady roaming in the sky wearing the kumkum of the rays of the Sun and sandal paste of moonshine and making sweet noise indicating her strong desire to have a young man to embrace and enjoy. The wind with its vast body spreading through the eight quarters, searching the seven islands, the seven seas, quite exhausted took rest on the top of the Himalayas, as black as the black bee. [1-67]

74. *The fruitfulness of the penance of the needle*

The wind saw the Soochi standing like a flame of fire, doing penance standing on its one foot, very weak due to lack of food and very lean by suffering

the scorching Sun. Accepting the wind and the Sun-shine, but feeling their unfitness to be with her, she was rejecting them always. The heat of the Sun's rays, the hot winds of the place made her very weak, but bathed in the rays of the Moon, she happily stood firm feeling over-joyful. A piece of dust covered the face which appeared to be lucky and great. It appeared as though the forest giving its beauty and glow to another forest and became the Soochi to do penance for a noble purpose. The particle of dust on its face appeared as though due to the power of penance, the hair of the Soochi formed itself as a Jataajoota, cluster of hair. The wind finding the powerful Soochi was wonder struck. The wind could not but salute the Soochi and remain humble before her. Conquered by the power of penance of the Soochi, the wind could not ask her as to why she was doing great penance. 'How wonderful was the great penance of Devi Soochi' the wind thought. At once the wind ran high up crossed over the group of clouds, the world of the wind, the path of the Sun-God and reached by plane the world of Indra, who seeing the wind becoming sacred by seeing the great penance-minded Soochi, embraced him with joy. 'I saw' uttered the wind the good news to Indra and steadily narrated the story thus: 'Indra, you know that there is the great Jambudweepa and the Mountain Himavan, whose son-in-law is Siva, Mahadeva. On the northern side, there is a great mountain top. There is a forest. In the forest the Soochi was doing severe penance. Why thousand words, even to desist from taking the wind in, she made her body full of iron. Even the small hole on her head she covered it with a particle of dust so that even wind can not enter in. On account of her severe penance, the naturally cool icy mountain became very

hot and weeps for his bad luck. Let us hasten to go to Brahma to see that he grants her the desired boon, otherwise her serious and fierce penance causes universal destruction." At once Indra accompanied by the gods and wind ran up to Brahma and requested him to grant the boon to the Soochi. Brahma promised to do the needful at once. Indra and the gods satisfied went to their homes. By her long penance the Soochi caused heat and havoc even in the Devaloka. She became very sacred. None but her shadow knew her penance. Like a silk thread the Soochi was very lean, but the Meru was defeated by her in penance. So out of shame, the Meru appears to sink in the ocean. Hence before Sun-rise, after Sun-set, during the nights, the shadow appeared as having gone to see the Meru, who felt ashamed. The shadow at noon for fear of great heat appears to have immersed herself in the Soochi. At other times, she looks at the Soochi. The shadow looks at the Soochi very carefully. At times of great heat, she used to merge with the needle forgetting its duty. It is but quite natural that people forget their duties at the time of peril. The shadow-needle, the hot-needle and the iron-needle becoming one made the place in between them very holy by penance just as the rivers Asi, Varana and Ganga made Kasi, the city of Banaras, the place between them very sacred. Like Ganga, Yamuna and Saraswati of white, black, and a different colour, the three needles joining place became so holy that the wind, the dust etc., that enter there became holy and attained salvation. The Jeevasoochi, life-needle aptly thought over the essence of life and realised the Brahman. Thinking deeply over the means of attaining salvation quite clearly attaining the true knowledge of it and sticking up to it is the best teacher and there is no other teacher greater than him. [1-27]

25. The Needle gets back all the limbs and body as before

After prolonged penance and realisation for one thousand years Brahma went to her, standing on the sky, asked to state what boon she wanted from him, calling her daughter. The Soochi or needle was left with the body only and no limbs. So she did not talk but thought in herself. "My doubts are cleared off; I attained Fulness. I have no more need for boons. I have attained peace, contentment and happiness. I knew what all is to be known. I have full discrimination. I do not want anything else. I can remain forever as I am now. I am the personification of the True, why should I crave for false things? The boy or girl will be afraid of the fictitious betala; thus I was afraid; I was full of woe due to ignorance. I realised the Self; the ignorance vanished I enjoy peace. I have now nothing to do with desire or desirelessness." So was she thinking as she did not possess the senses of action, she kept quiet. Brahma was looking at her. The kind and compassionate creator said to the desireless Soochi thus: "Dear daughter Soochi, what boon do you want? Take it from me. For sometime enjoy the pleasures of the world. Then you will attain salvation. This is the Lord's ordained will. I can not change it. May your desire be fulfilled by the great penance you did. Once again you will be the fierce demon with a huge body and live on the Himalayas. Just as the tree remains in the seed in miniature, just as sprouts with the pouring forth water, your previous body is dormant in you. You will get it again. As you have attained realisation by the purity of your heart, though you attain the old body, like the cloud in the sarat season, you will be devoid of your cruel nature of harming others. You will ever be in nirvikalpa samadhi. If at all you come out of it you will

see all as your own self. You will be for all practical purposes possessing dhyana, dharana and samadhi. Just as the wind by nature possesses movement, you will also possess bodily movements. Then, you will drive away from you the quality of unnecessarily teasing others. Justly for filling your belly you will have only a limited violence. You will behave quite justly. You will torture only those who are unjust and wicked. You will be blessed with discrimination and you shall be a Jeevanmukta." Having said these words, Brahma went away to his abode. The Soochi thought in her self "What harm is there? Why should I disobey Brahma, the creator?" Thus thinking of her previous body, the Soochi first became as much as a toe of the hand, next as much as a hand, next as big as a man, next as big as a tree and then as big as a cloud. Then the seed of [samkalpa] gradually became a tree, very wide and shone with the creepers of limbs. Thus the Soochi became the demon Karkati gradually with all the previous limbs, just as by samkalpa, the forest, the trees and the flowers etc are born and just as by the combination of water and soil the tree dormant in the seed grows by leaps and bounds. [1-21]

76. The unjust and Painful Needle

Thus the demon with all her limbs grew quick like the cloud in the rainy season. As the demon by the knowledge of *chit* and discrimination, left behind her previous vicious nature like a serpent leaves its white skin, she became calm and serene. Devoid of the vasanas of the world, possessing pure knowledge, always immersed in the contemplation of the Self, she like a rocky mountain in the lotus posture that divinely changed Karkati. After six months, she got up like the peacock in the rainy season from her samadhi

and became hungry with the consciousness of the body. As long as the body is there, there shall be its nature along with it. "Whom shall I torture? None. I shall not go beyond limits and tease others. I will harm only if it is inevitable." So deciding, she further thought "I am definite that to die is better than to enjoy the thing hated by the great wise and acquired unjustly. If by just means, I cannot feed my body, does not matter, let it perish, there is no sin, but food eaten got unjustly is poison undoubtedly. There is absolutely no use of food not got by fair means in the world. My body is only samkalpatmaka, got by samkalpa, thought or desire. By the knowledge of the self attachment to the body is completely annihilated. Hence, I have nothing to do with life or death." Thinking so the demon kept quiet. As she completely got rid of her wicked nature, the wind was pleased and said thus to Karkati, "Karkati, teach the ignorant, the eternal knowledge. To wipe out the ignorance of the fools is the duty of the saints. Those who refuse to hear you, think that they are born to destroy themselves. Such people will be your just food." Hearing these words, Karkati saying 'Thank you very much for your grace', getting up and getting down the hill, crossing over the forests, passing over the desert sands entered the kingdom of the Kiratakas situated at the feet of the mountain. The place was full with crops of all kinds of grain, cattle and monies and roots and fruits etc. It shone bright with the insects, birds and beasts of all kinds. At dead of night the demon entered with its black hue, the forests full with the darkness of ignorance and then the village above described. (1-17)

77. Demon Karkati's thoughts

The kingdom of the Kiratakas was filled with darkness thick and dense. The sky was filled with

clouds. The Moon was driven away from the sky. The blackest darkness spread soon through the tangle of trees, in the thick intertwined creepers in the forest. Through the small windows beams of light of the lamp lit inside appeared in small quantities. The pisachas and the pride-maddened pisachas were dancing with joy. Men, women and children and other beings were in sound sleep. There was thick mist spread everywhere. Small winds were a bit moving. The frogs, some other insects, were making sounds in lakes, ponds and other watery places. There was ripe corn in the fields. The stars were twinkling in the sky. With the movement of the wind, fruits and flowers were falling. The owls in the holes of trees were making harsh sounds. Due to the deadly blows of the decoy people were weeping and crying. Birds in their nests were in sound sleep. Lions slept calmly in the caves. The wild beasts roaming hid themselves in shrubs. The terrific silent darkness with thick black colour long and stout body, as wide as the ocean, as strong as the mountain, spread far and wide. Vikrama, the king of the Kiratakas, a hero and a wise man, on the first night set out for hunting wild beasts. Two ministers of the king followed him. They were courageous, well armed and valiant in visiting the vetalas. Karkati saw them and thought, "I have enough food now. These two ministers are devoid of self-knowledge and hence ignorant. The bodies of the ignorant are a burden to earth. The fool lives here in the world and there in another world only for sorrow and unhappiness and causes destruction. I have to devour them, wicked beasts and wicked men should never be allowed to live. None should save them. It is always better to let the unrealised souls to die rather than live. That sinners rightly deserves death. In the beginning of creation

lord Brahma laid down that wild men and wild beasts will have the ignorant and the unrealised souls as food. I can safely eat them to-day itself. What is got justly must not be left over. Only the unlucky will do it. If they are realised souls, I should not eat them; that is my principle. I shall test them; if they turn out to be virtuous, I will highly worship them. I will never harm the virtuous. One who is desirous of great happiness, wide fame and long longevity must worship the virtuous even by giving away all the good things of life. Even if my body perishes due to hunger, I will never eat the virtuous. The great realised souls treat their principles thousand times greater than their bodies or life. Even at the stake of One's life, one must protect the virtuous because, the medicine of the association of the wise makes even death a good friend who gives infinite happiness. Even such a deadly Rakshasi as myself honour the virtuous who will not adore them but the fools? The great virtuous are on earth as Moons, who by their association and great virtues shower nectar and make the minds of all cool, calm and contented. Death is no other than the negligence of the virtuous; life is no other than the worship of the wise. The association of the wise leads to heaven as well as Moksha, final emancipation. So I shall find out whether they are virtuous or not by putting them some questions. First, I shall see if they possess even a bit of virtue, next I shall think over and above to confirm my idea; if they are wicked, I shall punish them; if they are found to be virtuous, I should not punish them but honour them suitably. (1-33).

78. The description of Karkati's change

Then Karkati making a fierce sound said in the harshest tone "Oh fools, you appear to be the Sun and the Moon in the sky of this vast forest. Who are you?

What brought you here? You have come to be my food; in minutes I shall devour you." The king replied "What devil you are. Who are you? Where are you? Come before me. None is afraid of your noise here. It is only fools that fall upon the desired thing like lions without thinking the pros and the cons. Enough of your roaring. Show your power if any. Oh! What do you want? Tell me. I shall give you. We have nothing to do with your anger. You must be afraid of yourself by your noise. Come along. Appear before me. The late Latifs destroy themselves, not others." Hearing the words, Karkati wanted to show her power and hence roared like a lioness. With her noise the quarters were shaken. With the light of her teeth, the demoness appeared before the king and the minister. She was like a mountain cut by the thunderbolt caused by the thickest cloud at the time of universal destruction; her eyes were like lightnings making the whole sky ablaze; she was thundering like a cloud, she was black, stout, she was a dread even to the pisachas by her fierce sounds; her hairs were uprising, her inhaling and exhaling made tremendous sounds, she was shining like the dust of the vaiduryas made into ashes by the fire of the end of the world; she wore necklaces in her neck; her smile itself was so terrific that like the body-guard of Siva, who beats black and white the great demons; she was like the personification of deadly night and the sky covered with thick clouds; she was like Rahu who came to devour the Sun and the Moon; she was unshaken; she had two shoulders like two great trees; she possessed the vastest body, very fierce. Seeing her, neither the king nor the ministers had any fear, confusion or worry, nothing will cause any fear for those whose mind is centred on the Self.

The minister said "why are you so angry? It is only the mean fellows that show great anger even for small things. Be devoid of anger; the wise will never be angry; they will behave well justly and peacefully. The piece of straw like you were many times blown up by the gusts of wind of our courage. Leave aside your anger. Men who possess the quality of oneness and who are pure-minded behave well and attain the desired end. Whether the result is good or bad the wise should follow first the principle of equanimity. The wise have been following it from times immemorial. When this is the fact, why should one behave like a fool? Tell us your desire and get it; none who desired anything did ever go back with his desire unfulfilled by us." Hearing the words of the minister, Karkati thought "How pure and calm are their hearts; they are men of great calibre, of great character, courage and wisdom. They are not ordinary men; their behaviour is peculiar, their faces, their eyes their great words reveal the knowledge of the Self they possess. When two rivers meet, their waters become one. Thus, their looks, their words join their ideas, common to both. Their ideas and mine may be one and the same. So, I should not kill them. By the power of their knowledge of the Self, they are indestructible. If they are not the knowers of Self, they will not be so reckless towards death as they are. The desire to live or die vanishes with the knowledge of the Self. I will get my doubts clarified by them; when one comes across great [men, if one does not get his doubts clarified he is considered to be the meanest man." So thinking, Karkati with the roaring sound of unseasonable cloud asked them thus "Who are you, the most courageous of men? please tell me. With the mere seeing of the great, unending friendship is

formed." The minister replied "This is the king of the Kiratakas; I am his minister. We roam during nights to punish the wicked like you. The duty of the king is to punish the culprits and save the virtuous. If this duty is neglected, the king is sure to destroy himself". Karkati said "King, your minister appears to be wicked. A king possessing a wicked minister is a wicked king; a good minister is a good king. Therefore the king must cleverly select his minister. The king becomes famous by his ministry; as is the king, so are the people. Of all virtues, Self-knowledge is the greatest virtue; one who possesses that is the greatest king; the worthy minister of a worthy king will be an expert dealing with all affairs of the state. If the king is devoid of Self-knowledge, he can not be impartial towards all. If the king is partial, his minister also will be so; such a king is no king and such a minister is no minister. The Self-knowledge is called Rajavidya. If you both possess that Rajavidya, you are great and lucky. If you do not know it, you will be food for me. My nature is to devour those who are devoid of Self-knowledge. If you answer my queries aright, you will be my dear friend, just as the son is dear to the parents. Answer my questions. You said that you will give whatever I desire. This is my desire. If the man does not behave as he promised to behave, he will be a culprit, who deserves heavenly punishment". (1-44)

79. The questions of Karkati

Then Karkati came forward with her questions thus: "What is the One, True which appears to be innumerable? Like the bubbles of water in an ocean, the atom of what produces infinite worlds? and gets then dissolved in itself? What is the sky, which is not

vacuum? What is it that appears to be real, though quite unreal? Who am I? What is it that is in you in the form of egoism? What is it that walks but never walks in reality? What is it that is firm though it is not bound or not put hurdles around? Though full of activity what is it that does not move at all like a hard big stone? What is it that paints in chidakasa very peculiarly? What is that fire which will not leave its form and which will not burn? What is it that is not fire but from which fire is born? Who is, indelible? Who is it ever that makes every thing shine? Who is beyond the Sun, the Moon and the stars? Though unseen by the naked eye, What is it which is the cause for the sight? What is it that makes shine the born-blind, the trees, creepers and the shrubs and the beings devoid of the senses (indrias)? What is it that creates the sky and the other elements? What is it that is the power of every thing? What is it that is the source of the gem called the world? In what gem-like belly does the world exist? What is it that makes even the darkness shine? What is the atom existing as well as non-existing? What is it that is far far away and at the same time very very near? What is the atom that appears like a big mountain? Though possessing the form of a moment, what is it that remains for kalpas? What is it that though remains for kalpas, is only for a moment? Though quite evident what is it that is not at all evident? Though full of chaitanya, what is it that appears as achaitanya (though animate, inanimate?) Though it takes the form of the wind, it is not the wind. What is it? Though it is in the form of word, it is beyond word. What is it? Though it is every thing, it is nothing. What is it? What is it that appears as egoism and also of no egoism at all? Though it is the real form of the Brahman,

it is possible to realise only after great effort in many births. What is it? What is the supreme gain? What is it the whole of which can not be got? What is it that destroys itself falling a prey to the pleasures of the flesh? What is that atom, which can wear even the Meru mountain in itself and which makes the three worlds a piece of straw? Though an atom, what is it that spreads to the entire world? By seeing what the world-boy dances with joy? In what atom can even the great mountains enter? Without leaving its atomic nature, what is it that possesses the bigness of the Meru mountain? In spite of the fact that it is smaller than the end of a piece of hair, what is the atom that appears like a big mountain? What is the atom that exhibits light as well as darkness? In what atom lies all the knowledge complete and comprehensive? What is the atom that is quite sweet but at the same time possesses no taste whatsoever? Though beyond every thing, what is it that is the prop for every thing? Though it can not cover itself what is it that can cover every thing in the world? By the power of what will this world even at the time of Pralaya remain in its true form? What is limbless and at the same time what is full of limbs hands, eyes etc.? What is it that one moment is equal to many Kalpas? Though it has no birth, from what seed the tree of the world comes out and appears dimly at the time of Pralaya and dissolves itself in it? Like the tree in the seed, in what moment the Kalpa lies hidden? Having no gain or no subjectivity who is the subject of every thing? Who is the drashta, who makes his own form as drisya for the attainment of the things of pleasure? Though seeing the outward world, who is eyeless and who is he witnessing his own soul? For the realisation of the illusion of drisya, who by looking at his indivisible

real form, does not see the drisya that lies before him? Who is it that enlivens the drashta, drisya and darsana? Like the ornaments in gold, who is exhibiting the three in Himself? Like the wave in the ocean which is not different from the ocean from whom is this world not different? Just as the wave appears to be different from the sea, by whose magic the world appears to be different from Him? Just as liquidity is not different from water, the world which appears as different from that which is indivisible and minute, is not different at all? Just as the tree in the seed, in whom are the three worlds which are *sat* as well as *asat*, possessing the drisya, drashta and darsana existent? In whom are the illusory series of worlds, possessing the past, the present and the future, like the tree in the seed are existent? What is the One thing, which without leaving aside its oneness and having no birth whatsoever makes the seed the tree and the tree the seed that becomes the world with the six changes? Before what even the Mahameru like the lotus-thread becomes vulnerable? What is it that possesses in itself thousands and thousands of the Mandara Mountains? Who spreads this world with innumerable forms by the change of its existence? By the power of whom are you engaged in the day-to-day affairs? By seeing what, your mind becomes pure and refuses to see any thing else? That one thing please show me for my peace of mind. Oh king, clear of my doubts just as the clean full Moon clears off the clouds. Whoever is unable to answer these queries is an ignorant idiot, who will be food for my fire of anger. After thus destroying you, I will destroy the people of your country. So if you want to save yourself and your people answer me forthwith. The glory and pleasure of those who are devoid of Self-realisation are for their own destruction".

Speaking thus harshly and loudly she became silent though possessing a very fierce body. She was calm like the sky of the pure sarat season. (1-36)

80. The minister answers the questions

At dead of that night in the fierce forest, the minister answered the questions of the dreadful demon thus : "Oh Rakshasi, just as the mighty lion breaks away the head of the giant elephant, I shall break away the box of your questions. You have by your good words spoken of the Paramatman. The answer for your questions sum up great knowledge. The Atma is beyond words, unobtainable by the five senses of the mind. It is of the form of the atom, it is more subtle, sukshma than the sky. In that atom of the *chidanu* all the world in the form of *sat* and *asat* lies dormant like the tree in the seed. The *sat* is the form of the experience of all, the Atma of all, it has existence even in the beginning of creation, all things attain satta, power by it. That Chidanu, Paramatma is devoid of external things and is hence called Aakaasa; as it is Pure Consciousness; it said to be different from the sky. The endless Chidanu is beyond the reach of the senses, hence it is said to be formless. As every thing is the form of the Atman, the Atman is called Sarvaroopo, the form of all. As the Atman is devoid of Drisya, it is said to have no form at all. That is why it is called every thing and at the same time nothing. Like the ornaments in gold innumerable forms are of the One Chaitanya or Atman. The Chidanu, the form of the Paramaakasa makes every thing shine. As it is the smallest, it is unseen; it is unseen by the senses though it is the form of every thing. To say that the *Sat* is a vacuum, soonya is pointless. How can that which is the form of every thing be a vacuum? The Chidanu

is the real form of the Atman. How is it possible for one to forsake one's own Atma? So from no point of view the *Sat* can never be *asat*. Just as the camphor spreads everywhere through its fragrance the Atma spreads everywhere in the form of *sat* and is experienced. Through the actions of the senses, the Atman appears in innumerable forms, it is all; it is spread everywhere. As it is Pure Consciousness, beyond the reach of the senses, indivisible, it is not anything. It is One but by the differences in upadhi, form it is innumerable. As it is the form of the Atman in all, it is wearing the entire world. This is the dwelling place of the gem of the world. In the ocean of Chaitanya, the wave called the world appears due to mental disorder like the ripple in water. As the Chidanu does not appear to the five senses and the mind, it is called vacuum; it appears in the form of the sky to the knowers of the Self; it can not be called vacuum. By the realisation of the Self as One, I am the Atman. Your form is myself. But spiritually, the Atman is neither mine, nor yours. It is merely the real form of knowledge only. So, never think of 'you' 'I' 'he' etc. It is every thing; it shines resplendent, then, becoming every thing itself. This atom of Chaitanya spreads itself everywhere like the sky. Though it is moving it is static. Like the creation in a dream, in this Chidanu all distance is dormant so it can not move. As it spreads everywhere, it is static while it moves at the same time. It is static possessing space and time in its own chidakasakosa. It does not go elsewhere as the place to be reached is in itself. The mother having the child on her breasts will never go in search of the child elsewhere. All the things to possess, all the places to visit and all countries of all worlds are in One self. Then where are we to go and what are we

to acquire? Placing a lid on the pot and taking it to many places, there will be no movement for the sky. Thus, the Atman has no movements. The Atman appears as an inanimate object as it appears as to be different from it; As it possesses the *chit*, it is at the same time called *jada* as well as *ajada*. Oh Raksha, as the *chit* is in the stone also widely spread, the inanimate object is said to be hard as stone. The *Paramatma*, the real form of the *chit* in the *Chidakasha*, which is endless and beginningless, creates wonderfully the three worlds. As the worlds are transient, they are as good as non-creations. The power of fire is subordinate to the power of the Atman, which is all-spreading. The Atman which makes the world shine like the fire will be capable of burning anything and every thing. From the brilliant, all-lustrous, all-pure *chaitanya* of the Atman, fire which possesses the power of burning comes into existence. The Atman in the form of experience gives light to the Sun and the Moon. The lustre of Atman can not be covered even by the thickest clouds of the great kalpas. This Atman in the form of experience, which can not be obtained by the senses like the eyes is the light that makes the heart-home shine bright. The Vedas and the Sastras tell us that this endless Super-light is the source that gives great-power to the light-giving objects. From this Atman, the real form of Self-effulgence, which is far beyond the reach of the senses or the mind, all lustre comes into existence. So, even when there were no lights on, the experience of body and senses and other things is got. It is this Atman, the real form of Supreme light and the form of experience that is nourishing the trees, creepers, shrubs etc. In this Atman which is the form of experience lies space, time actions etc. and the power of the world. Thus in the worldly

sense, the Atman is Paramapurusha, the father of the world, the subject of every thing, the enjoyer, and the Lord. From the spiritual point of view, he is nothing as he is the Pure-consciousness. The *chidanu*, without leaving aside its atomness becomes the source of the world-gem. The world with *Pramana*, *Prameya* and *Pramata* has really no existence in the Pure-Consciousness. But, in the world-box, the Atman alone shines everywhere and so is called the Super Gem. This *chidanu* is called *tamas* on account of its being found by great effort; it is also called *vyotis* or lustre and it is the form of *Chinmatra*. This *Chidanu* is far far away as it is beyond the reach of the *Indrias*, senses; it is at the same time very near as it is the real form of the Atman. Though it is the smallest atom, it is as good as a mountain as it appears almost always in the form of 'I' 'Mine' etc. The gross world is nothing but the figment of the imagination of the mind; hence the mountains etc are not true. So, the power of *Meru* may be found in the atom itself. If the Atman shines for a moment, it is called a moment; if it shines for a kalpa, it is called a kalpa. Just as a town which is millions and millions of miles away shines in the mind; thus the worlds of kalpa shine in the Atman in a minute. In a clean mirror, the reflection of the wide town is possible to appear, the great kalpa possibly appears in a minute. The really unreal minute, kalpa, mountains etc. lie in the smallest atom; in it dualism, non-dualism appear possibly without any wonder. The best example to say this is the illusion of dream, in which one thinks 'I have done a great work, possible in a century, in a few days' in his mind. Just as *Harischandra* felt a night as twelve years, in distress a small time appears to be long whereas in great joy a long time appears to be short. The ornaments like

rings, chains etc are surely in gold. The truth and non-truth exist in Chaitanya which shines along with them. In reality, there is no minute or kalpa; there is no long or short distance. The nature of *chit* in the chidanu appears as different with many different forms. In the same way, in the original Pure Consciousness, there are no darkness and light, long distance or short distance and animate and inanimate differences. It is the Atman that gives power to all the senses directly; so it is called 'pratyaksha'; as it is beyond the grasp of the senses, it is also 'apratyaksha'. This chaitanya is 'sadrupa'; this is drashta; it shines as drisya. As long as there is the ornamental idea, there can not be the idea that it is gold; thus as long as there is the idea of truth in drisya, there can not be the idea of the form of *chit*. If the idea of ornaments disappears, the idea of gold is at once established; thus when the illusion of drisya disappears, the idea of Pure Consciousness spreading everywhere is established. The Atman is *sat* as the real form of all; at the same time it is *asat* as it can not be seen. The Atman is always this chaitanya whether it appears as animate or inanimate. This false world is only a wonder of the *chit* [Chit chamatkara] and is the form of an idea of *chit*. How can it be full of Chaitanya? The excess of heat appears as mirage; thus the infinite, non-dual *chit* shines as the world. The infinite rays of the Sun establish the existence of the Sun; thus, the appearance of the infinite world establishes firmly the existence of the Brahman but not the world. Hence, there is no question of *asti* [is] or *nasti* (is not) in the rays of the Sun (as well as the world, which is nothing other than the Brahman). Due to the rays of the Sun, a golden colour is formed in the sky; the ignorant will take it as real gold. Thus due to ignorance, the world

is seen in the Brahman, in which there is absolutely no creation of difference, like *chit*, *chet*, *a* etc. In the dream-town, the town of the Gandharvas and the town of imagination the idea of the wall-palaces is neither true nor false; it is a mere illusion. In the same way, the world also is a mere illusion, neither true nor false. Thus one must meditate upon again and again the truth of the falseness of the world gradually his mind becomes pure, the ignorance disappears; the chidakasa alone remains. He will no more have the sorrows and agonies of samsara. In reality, there is absolutely no difference between the wall and the sky; the difference is created. The experience of the differences in things from the smallest ant to the highest Brahman is thought to be definite in many ways; it appears so in many ways. In the lustre of the Sun, the gem and the mirror shine. In the same way, in chidakasa due to the lustre of *chit*, the worlds shine. By the wonder of *chit* which creates powerfully differences of many kinds, there appears dualism, but it is not different from the root, the Brahman. Why? because, the highest and the greatest effulgence of the Self, like a tree in the seed, is spread and remains the one in all. The one seed wears in itself the tree which later on appears differently in many ways as well as the only one. In the same way, the Brahman wears all the worlds in itself and spreads everywhere. The state of the seed is very small, but has the power of producing a vast and great tree. In the same way, the Chidanu possessing the power of producing infinite worlds appears as very small in the Brahman, like the sky. The only one, the only true, Brahman alone exists; it is Peace; it is devoid of the six changes like birth etc., having no beginning, middle and the end; it is possible to attain only to the great mahatmas who (come out of)

emerged from
created from

illusion and the illusory deeds, it is devoid of the gunas; it is all-pure, in the form of non-dualism spread everywhere or all-pervading without any hindrance whatsoever and it is of Chidrūpa. Really there is no creation of any difference whatsoever. [1-6]

81. The Essence of the End of all

The Rakshasi said "Dear minister! your words are very sacred. Let the king speak out his replies to me." The king said "In the three stages of jagrat swapna and sushupti, only when the actions of the world are completely stopped, the state of tureeya is attained. But to attain that all desires, attempts and cravings should be conquered. He is beyond words, indescribable, whose contraction and expansion cause the dissolution and the creation of the worlds. It is thus said about Paramatma in the sciences of philosophy. The Brahman is above the pairs of opposite crores and crores of varieties of dualism and is quite indescribable. The whole world animate as well as inanimate is a peculiar form of the combination of *sat* and *asat*; *chit* and *jada* and the play-thing of the mind of the Hiranyagarbha. You asked of the Brahman whose oneness is beyond doubt or question in spite of the fact that He shines as the varied world. He is the Eternal Parabrahma, about whom you asked us to describe. When the Chidanu feels in itself the experience of the wind, then it appears by illusion as wind. Really in the Pure Consciousness, there is no wind or water or any thing else. Thus, when the Brahman feels the experience of (word) sound in itself, it appears as sound by illusion. Really it is quite different from word or meaning. Every thing is this Brahman when it is with *maya*, illusion. When it is Pure Consciousness, it is the ONE unalloyed. This all-powerful

Chaitanya shines as egoism, ahamkara as well as Pure Consciousness without egoism. The knowledge of the Self is the only thing to be sought after and the same is possible only by thousands and thousands of efforts. There is no gain higher than the gain of Brahmajñana, the realisation of the Self. As long as the root of ignorance is not completely destroyed, so long full Self-realisation is impossible. Unless and until the Self is realised, the tree of samsara will be spreading with rapid strides. One who does not realise the falsity of *drisya*, but immerses in it, is the most ignorant man. Like the man who really thinks that there is water in the mirage, the ignorant man immersing himself in the pleasures of the flesh is destroying himself unknowingly. The Chidanu possesses even the Meru Mountain (in it) and makes the three worlds as straw. It throws out the world (in it) and sees it as the form of illusion only outwardly. Whatever the Chidanu possesses in it, all those things only appear outside it. The lover embraces the lady-love only at the outside far off place. In the beginning of creation, in whatever way the all powerful Paramatma appears, in the same way He sees in samkalpa at once. In the Paramatma seen in the form of the mind possessing in it Hiranyagarbha, in whatever way a thing shines, in that way the Chaitanya looks at it. The mind of the boy is the example for it. It is this Chidanu that is spread everywhere in the form of time, space and objects. This Chidanu is sarvagami, goes everywhere, and is beginningless and it is formless. But it is spread thousands and thousands of yojanas. The mad and foolish lover by his actions of the eyes and the face intoxicates the innocent young ladies. In the same way, the all-Pure Consciousness with playful pranks intoxicates the world and makes it dance to its tunes, with mountains, forests, creepers

and shrubs. This Chidanu sees the world outside with all its concomitants, but it possesses it in itself and shines surrounding it. It is smaller than the hundredth part of the atom, but as it is devoid of *desa*, *kala*, *vastu*, *pariccheda* (space, time, object and division) it is more extensive than the Meru Mountain. There can not be a comparison between the smallest atom and the Purest Consciousness. Though covered with illusion, the Paramatma will never be an atom. The comparison between gold and ornaments also does not hold water here. The atomness and the Meruness are only created in or false in Paramatma. The Consciousness is the true form of Self and hence, darkness as well as light shine by the light of the lamp of Self. If the lustre of the Self in the form of experience is absent, there can not be the experience of light and darkness to beings. If *sat* is absent in them, light and darkness also will be absent in them. If the whole world including the Sun etc., is inanimate or *jada*, if there is no Chaitanya to make it shine, how can it exist? The Pure Consciousness has created in itself its own form light and darkness. It sees the light etc outside. The lustre of the Sun, the Moon etc is not different from ignorance, their cause. But the colour of lustre is white and that of darkness is black. In the inanimate sense both are one. The difference between the mist and the cloud is the same as the difference between light and darkness. By what Sun of Pure Consciousness the inanimate light and darkness are known, the power that is got by both from the same Pure Consciousness is the same, or equal. The lustre of the Sun etc., is bound by space and is subordinate to the lustre of the Brahman but the Sun of Chaitanya shines resplendent day and night without stop in and out of the stones without giving place to darkness. It is not

bound by space or time. It is subordinate to none. It is self-effulgent. The realised soul finds the entire world with all its enjoyments and affairs take place by the lustre of the Self and experiences it practically. This Chaitanya without destroying the *tamas* (the world with ignorance and darkness) makes it work wonders in the form of actions done with engrossment. Hence the *tamas* is made to shine in the form of the world. The rising Sun makes the lotuses blossom and shine with lustre and makes the lilies contract and fall. In the same way, the Chidanu makes both light and darkness bright and dim. Just as the Sun makes night and day, the Chidanu makes the *sat* and the *asat*, powerful. Just as in the juice of the tree the leaves, flowers and fruits lie dormant in the smallest form, all experiences and enjoyments lie dormant in the smallest form in Chidanu. Just as in the spring season, from the juice of the tree, the wonderful beauty of the whole vegetarian world appears, all the experiences of the world are felt by the Chetananu itself. As it has the smallest form, it may taste sour but it possesses all sweetnesses and is the source and ore of all varieties of tastes. Thus the Chaitanya is being experienced by all. All the juices of all tastes of all waters and fragrances are the reflections or images of this Chaitanya, in the absence of which there can be no taste or juice. The Chidatma on account of the form of Pure Consciousness appears invisible and detached from every thing, but it is the source and the prop for all the world in the form of *sphurana*, intuitive remembrance. The Chidanu is all-pervading and hence it is unable to cover itself. But spreading its Chaitanya it covers all the *brahmandas*. When the forest is full with trees, branches of innumerable leaves intertwined, the elephant can cover itself by them, but when the forest

is only with useless dry grass only, how can it cover itself? In the same way, the Paramatma of infinite length, breadth and width can not cover itself, being the cover of all. A single boy standing in the field is able to protect the whole crop; in the same way, the Paramatma standing alone protects all the worlds. Able to cover the entire universe, but unable to cover itself is the power of illusion wonderful and nothing else. Just as with the advent of the Spring Season the vegetarian world becomes fully blossomed, the world dissolved at the time of Pralaya in the Brahman becomes in the next phase the whole world and comes into existence, again. The juice of the tree before the spring is in itself; it comes out in due time in the form of sprouts, foliage, flowers, nuts and fruits; in the same way, by its power in itself at the time of Pralaya that which dissolved in itself, comes out and spreads by leaps and bounds. Just as the parts of the tree are the tree itself, the whole world, its wonders are nothing but the *Chit*. This Chidanu is devoid of limbs, but it is the inner self of all the four varieties of beings the egg-born, the sweat-born etc. So, it possesses innumerable hands and feet etc. Like the boyhood and old age in a dream, even the form of a minute of the Chetana appears to be many kalpas. In the same way many kalpas appear as a minute. He Chidanu takes the form of kalpa and shines. In a dream, without eating any thing one experiences eating sumptuously, one may feel the minute as kalpa. Though living one sees in a dream one's own death, though not fed one dreams that he was amply fed. The actions of these false experiences are covered with *vaṇas*. In the Chidanu, all the worlds are there the remembrances of all worldly appearances are of the Chidanu. Like the carved picture in the pillar, the

place where one thing exists is born there itself, the picture is the form of the pillar. Where one can not live, there he will not be born. In the Pure Chidakasa which is devoid of reason nothing is born. Just as the tree is in the seed, in this Chaitanya or Chidanu all the worlds, the beings of all the worlds of the past, the present and the future are. Just as the rice-grain is covered by the chaff, the minutes and the kalpa are covered by the *Chit*. The Chaitanya combines in itself these forms of objects. Though Chaitanya is the soul of all the worlds, it remains unattached, remains as witness only. The power of the world is derived from the power of the *Chit*. To say that the Atman is the doer, the enjoyer and the sufferer is nothing but utter illusion, mahamaya. None creates the world; none dissolves the world; both ideas are false; they are our own creations. To abhor the *drisya* with the vedantic words is only for the sake of worldly understanding. In reality there is absolutely no *drisya* at all.

Oh demon Karkati, the whole world is equal; it is the form of *sphurana*, remembrance. It is only Chidakasa. But, as it is with name and form etc., it is the subject of talk and the object of changes, *vikaras*. It is only the Chidanu that for the creation of *drisya* takes the form of the outside world by its own illusory wonder of the form of Chaitanya. To say that the world that is dormant in the Brahman exists outside is not real but it is told so for the enlightenment of the beings of the world. The Atman as *Drashta* sees the outside objects through the eyes the *sat* as the pot or the cloth etc the *asat*. In reality, the *drashta* who is Pure-Consciousness can not be the form of *drisya*. Nothing can get that which is not in itself. The eye is the eternal power of *drik*, seeing. It creates *drisya* in the form of *vasanas* and becomes the *drashta*

the seer of them. There can not be a son without the father; there can not be dualism without non-dualism. In the same way, without the power of the seer, there can not be the power of seeing or sight. The Atman that is the drashta takes the form of drisya. If there is no drashta, there can not be a drisya. If there is no father there can not be a son; if there is no eater, there can not be eatables. Just as the gold has the power of creating ornaments of different kinds, the drashta which is nothing but Chaitanya has the power of creating drisyas. Just as the ornaments of gold can not give power to gold, as the drisya is inanimate it can not give power to drashta. Due to ignorance, there is the illusion of ornaments in gold; in the same way, due to ignorance there is the illusion of truth in drisya. One who has the idea of ornament only will not have the idea of gold; thus one who has the idea of drisya has no idea of drashta. Just as all the ornaments have the power of gold behind them, the drisyas have the power of drashta behind them. Just as ornaments and gold will not strike at the same time, drashta and drisya will not strike at the same time. If one looks at an object at great distance and if he is doubtful whether it is man or beast, if he feels the qualities of a beast, he will not think of it as a man and if he feels the qualities of a man, he will not think of it as a beast. This serves as an example to the above statement that the idea of drashta and drisya does not strike at the same time. The drashta can not see the Atman if he sees the drisya. Where there is the form of the idea of drisya, there can not be the idea of the Atman. No doubt, even when there is drisya and the power of Atman, it is as good as *asat* to him then. If the idea of ornament is completely absent, there will not be the idea of ornament in gold; in the

same way, if by discrimination the illusion of drisya is completely annihilated, only the drashta shines. Drashta and drisya are interconnected. When by knowledge, the drisya disappears, then the two ideas of drashta and drisya both will disappear. Even if one knows every thing about the Atman, which is the form of Pure Consciousness; he has yet to learn about the Atman, who is far above word and understanding. The beyond word Brahman is only to be experienced but can never be described in words. It is only the Brahman that makes the three drashta, drisya and darsana appear, like the lamp the objects. They come into existence by the power of the Atman; which is the form of chaitanya and remain till ignorance is completely wiped out. The ornament, the form of *asat* dissolves itself in gold, in the same way the three ideas of drashta, drisya and darsana called *triputi* dissolve in the Atman by the realisation of the Self. There is no other object than the five elements; there is no other object different from the Chetanana, or Chidanu. As the Atman is all-pervading and the form of all-experience, when the experience of the Self is realised, there will be the oneness with all then, quite naturally. One gets all the desires fulfilled as per the desire of the Atman; therefore just as the waves are not different from the ocean, there is no result different from the result of the desire of the Atman. The Atman is not separated by the place, time or the objects and is the soul of all, there is nothing which is different from him. The Atman is the form of the experience of all. The Atman is the form of *Sat*, *chit* and *Ananda*. He is not found by the senses, eyes etc; hence the ignorant call him *asat*. There can not be the differences of dualism and non-dualism in the Atman as he is the form of all. As a matter of fact, we can not say that

dualism is false, why because oneness is possible only when there are more than one. Therefore, like the Sunshine and shadow, dualism and non-dualism cannot become one if they do not exist as two. When there is no second, how can there be one? When there is no oneness there is no dualism or non-dualism. Thus, though it is established that the Atman is devoid of the difference of dualism and non-dualism, just as liquidity is not different from the water, dualism and non-dualism are not different from the Atman. Like the tree in the seed, in the Atman which has fallen from oneness, the world with all its activities exists. Just as gold and ornaments are not different, dualism is not different from the Atman. A true knower of the Atman is quite aware of this truth of dualism calls it as the so-called dualism. Liquidity and water movement and wind and emptiness and the sky are not different. In the same way, the Atman and dualism are not different. The experiences of dualism and non-dualism which are in the form of actions are both sorrowful. The highest knowledge is that which is devoid of both by wisdom. The world which is full with *triputi*, the ideas of *drashta*, *drisya* and *darsana*; *Pramata*, *Pramana* and *Prameya* is in the *Chidanu*. Just as the wind creates movements in itself and stops it after a while, the Atman-Sumeru creates the atom-world in itself and makes it dissolve in itself. How fearful is this great illusion, *mahamaya*? There is no greater thing than this in creating illusion to people. In the smallest atom it keeps innumerable trinities of worlds. There is the possibility of existence of *maya* in the Atman; so the world is the form of *Chidanu*. Just as the seed bears in it a wide large tree, the *Chidanu* Paramatma is bearing innumerable worlds in it just as in the seeds, the tree consisting of leaves sprouts,

flowers and fruits lies dormant in the smallest form in the seed, all the worlds lie dormant in the *Chidanu*. Without leaving the capacity to produce leaves, flowers and fruits the tree lies in the seed in a small form, the world we see is in the small atom, the form of *Chetana*, Pure Consciousness. The tree in the seed is found not different; thus one who sees the world with dualism as the world without dualism is the great knower. In reality, there are no dualism and non-dualism, the seeds and the sprouts, smallness and largeness. In the *Chidanu*, the three worlds are in the form of *sat* as well as *asat*; they are neither calm nor furious. In reality, the sky etc also are non-existent. Either this world or anything different from it is existent. There is only the Pure Consciousness, *Chaitanya*. As per the old remembrances, in whatever way was it born in that way they appear. The Atman appears as born as the creation; really it is not born. The *Chidakasa* without the world is only the One but appears as possessing the different forms. The tree without leaving aside the nature of its treeness, creates seeds and again remains as seed on earth, the Brahman also is born as the world and is possessing birth, growth and death. The tree as the seed does not leave aside its treeness. But the Atman has both renunciation and non-renunciation, unattached, has no second; so he is at the same time the renouncer of every thing and the renouncer of nothing. He is One and at the same time many. Before the *Chidanu*, even the thread of the reed of the lotus plant appears as wide, high, great like the *mahameru*. We see the thread of the reed of the lotus we do not see the *Chidanu*. The *Chitparamanu* is by far smaller than the thread of the lotus, which is mount Meru before it, but however in it there are crores of mountain ranges like the Meru,

Mandara etc. In such a glorious Chitparamanu, the whole world spreads and it is born from it and does innumerable actions. The town of the Gandharvas is created in the sky; the sky does not touch it; it is as usual pure, calm and nothing. In the same way, the Atman untouched by the world remains pure and changeless. The world is not different from the Atman. Even in the state of dualism, the form of ignorance, inanimate and equal to the sound sleep-stage, the Atman which is *Sat*, *chit* and *Ananda* shines alone resplendent. So the world is Brahman. Thus I am not the form of the world but the Pure Consciousness, the only one and the Parabrahmaswaroopa." (1-107)

82. The Goodness of the Demon

Karkati previously possessing the nature of a forest monkey, hearing the words of the king, getting enlightened completely left her jealousy and fickleness of mind. Uninfluenced by outward appearances, without sorrow or worry she attained peace of mind and shone like the peacock of the rainy season and the night of the full moon day. Hearing the words of the king, the demon became as happy as the group of cranes hearing the sound of the cloud feels so happy that they are pregnant. She said to the king "King, How glorious is your mind, the mind of both of you? It is shining resplendent by becoming very pure made lustrous by the lustre of the Sun of knowledge, ever calm, ever effulgent and ever the One. I feel that you are more sacred than any body else by your words. I worship you. Just as the night shines with the Moon, I shine bright with your good association. Fragrance with the association of the flower, the lotus with the association of the Sun attain glory. In the same way, with the association of the saintly, people

will get glory. Just as a man with a lamp in his hand will not be affected by darkness; in the same way, the association of the saintly drives away sorrows, which will never face the good associates of the great saintly again. You look like two Suns on earth. You are worthy of my worship. Please tell me what you want. I will see that it is fulfilled." The king said "Oh Karkati, the people of the surroundings suffer from a disease of the heart-ache. The disease is called *Vishoochi*, a deadly disease. To relieve them of the pain by means of some *mantram*, spell learning from pious people, we came here. Our purpose is also the killing of the wicked like you. I will save you if you promise to me that you will not harm the good." Karkati said "Oh king, from to-day I will not harm the good or anybody. This is my definite decision, and promise."

The king said "you maintain your body by harming others. If you do not harm others, how can you get on?" She replied "King, I was on this mountain for six months in *samadhi*, after which, I became hungry and desired food. I shall go back again to the mountain and enter into the *samadhi* again and remain as a doll of wood. Meditating upon the Self till the end of my life, and later leave aside my body as and when I desire. Till the end of my life, I will not harm anybody. Now please hear me. There is a mountain called the Himalayas. It is as white and as pure as the full moon in the sarat. It is in the North; but it spread to the Eastern and Western oceans. In it there is a golden coloured cave. In the cave, there lives a demon Karkati. I am that Karkati. I wanted to make people suffer. I did penance and requested lord Brahma to grant me a boon of becoming *Vishoochi* to take away the lives of people. He granted me the boon. Torturing, teasing and killing people I remained long.

Asking me not to harm the good men, Lord Brahma gave a spell by which I would become harmless. Now I will reveal it to you. By it you can save your people from pain and agony. As I was cruel poisoning the sinews of the bodies of people and their flesh and blood as well. Their offspring also became contaminated by the disease. You can cure them all by you getting the spell from me. There is nothing which the valiant virtuous can not get. Make haste; get the spell from me. Let us go to a river, where purifying yourself you will get the spell from me."

Then all the three, the king, the minister and Karkati went to a nearby river at dead of night in a very friendly atmosphere. Accepting her as their dear friend and great teacher, the king and the minister purified themselves in the waters and stood before her as disciples. Karkati then heartily initiated them and gave the spell first to the king and next to the minister. Then having kept her promise, she wanted to go away. The king said "Oh Karkati, you are now our dear friend and great teacher. As such we want to arrange for your food. You must oblige us. The good people extend their friendship by merely meeting them. With good and fine ornaments and dress and appearing as the fairest creature please come to our harem and be happy there." Karkati said "King if I come as a fair lady you can feed me sumptuously, but how can you please me as a Rakshasi of mountainous stature. I shall only be satisfied with the food fit for a Rakshasi and not otherwise. My nature as Rakshasi remains till the fall of my body."

The king said "Please stay in our house for some time as a fair lady with ornaments of gold and gems. I shall then gather all the wicked sinners in my country and offer to you as food. Then you can take

them all to a lonely spot on the Himalayas and eat them happily. Eaters of too much of food prefer to take their food in a lonely place. After feeding yourself sumptuously, you can take rest, sleep and enter meditation. Coming out of *samadhi* after some days, please come here as a fairy lady. I shall gather the sinners and wicked fellows. You can take them to eat them alone. That is not sinful. Those whose dharma is violence, their violence will be great compassion. Come after your meditation. Friendship with those of opposite qualities when established will never disappear". Pleased with his words, Karkati said "What you said is true. I shall do so. Who will not honour the words of a good friend?"

Then Karkati became a fair lady with all fit ornaments, dress and form and followed the king and the minister to the royal palace. Having reached the royal palace, all the three sat and spent the night with friendly chit chat. From the next morning, the demon as a fair lady mixed with the ladies of the harem and lived fashionably. The king and the minister were attending to their duties. After six days, the king gathered three thousand sinners and culprits and handed them over to Karkati, who becoming a fierce *Rakshasi* carried them all on her shoulders at dead of night carried them all to the mountain with as much satisfaction as a very poor man derives by finding gold. She ate them in the Himalayas sumptuously slept for three days and getting up entered *samadhi* again. Remaining in *samadhi* for three or four years, as per the request of the king, she used to go to the king. Spending there for a few days in chit chat, she used to take the people deserving death and presented by the king, to the Himalayas to eat them calmly. Even now, Karkati lives on the mountain and does the same.

After the king is dead, Karkati made friends with the next king and continued her work as before. (1-60)

83. The Worship of the Goddess Kandara

Karkati had friendly relations with all the kings of the *Kirata* kingdom, who succeeded her first friend. She was helping the kings by preventing evil occurrences, fear from the *pisachas*, deadly diseases, by her *yogasiddhi*, power of penance. After a few years of *samadhi*, she used to go to the kingdom, take along with her the death-deserving criminals to the Himalayas and eat them there. Every king used to do so. Who will not be interested in honouring one's friend? If she were late going to the kingdom by immersing herself in *samadhi*, if the people anticipated any trouble they used to worship her photos calling her '*Kandara-devi*' '*Amangala*' etc. All kings worshipped *Kandara-devi* establishing her in temples constructed for her. If any king cared not for her, he and his people used to suffer from diseases etc. Her worshippers were happy, prosperous and healthy. She was offered wild beasts as her food. Her photo or stonecutting was ever been worshipped by all. Protecting the crop from destruction, increasing the yield ten times, bestowing on the people all riches and benefits and many auspicious happenings, Karkati or *Kandaradevi* lived in the mount and the country for long. (1-11)

84. The origin of the seed of the mind

Vasishtha said "Rama I gave you the story of Karkati of the Himalayas". Rama enquired his guru as to how the demon got the name Karkati. Vasishtha replied that among the *Rakshasas*, there were many varieties by their nature, colour and behaviour, the white, the black, the yellow and other colours; that

she was the daughter of Karkataka and was as fierce as a Karkata and as she was black in complexion, she was called by that name. In the philosophical sense, to tell you about the genesis of the world by means of queries and replies, I told you the story of Karkati. The whole world appears to emerge from the Brahman, though not really so. Nothing is born; nothing emerges from nothing. The moving waves appear in water as different and at the same time not different from water. In the same way, the world is and is not in the Brahman in the form of the past, present and the future time. Certain trees have red branches resembling fire. Thinking that there is really fire in them the foolish monkeys go near them and feel that that their cold is driven away. In the same way, the Brahman without leaving aside its Oneness and equality, makes the world appear. Like the foolish monkeys the people of the highest ignorance feel the world as true though really false like the fire in the red branches of trees. Like the carving in the wood, the world is in the Brahman; it is not born from anything. It is in the Brahman in the false form. The fruits and flowers are not different from the seed though they appear to be so. Thus, the world which is not different from the Brahman appears as different to the ignorant. When the power of the flowers and the fruits remains, there is no difference from them and the seeds; when the wind has no movement, there is no difference between it and its movement. Thus, in the Brahman, there is no difference at all between *chit* and *Chetya*. The difference appears only when discrimination is absent. It is due to indescribable *Maya*; with good discrimination, the *maya* as well as the difference disappear only the Brahman remains. Just as this *maya* is born without reason, it disappears without

reason. Rama, drive away this *maya* from you; you will then fully realise the Self. You will realise the Self by my exhortation when the illusory doubt vanishes, the differences between *jnana*, *jneya* and *jnani* vanish. The dangers of wrong thinking of the mind and the ignorance the sole cause of the mind will surely vanish with my teachings. When you fully understand my teachings and when *jnana* dawns on you, you will clearly understand that the world comes out of the Brahman and dissolves itself in the Brahman."

Sree Rama asked "Sir, when it is said that the world is born from the Brahman, there appears a difference between the world and the Brahman. If they are not different, how is it possible for exhortation or teaching, when the words like the Brahman and the world do not exist?" Vasishtha replied "Rama, in the Sastras, for the sake of teaching, the difference is created for the time being; it is called 'Pratiyogi Vyavachcheda samkhyalakshana' It is only 'Pakshavan' partially true. The betala is created to frighten the boy; it is not real; thus the difference exists only in *vyavahara* not at all in reality. In the dream-city and the city of the Gandharvas, which have no dualism or oneness the differences are created; what harm is there if the differences are created in exhortation or teaching, only for the sake of *Vyavahara*? The cause and effect, the 'I' and 'mine', the reason and un-reason, the limb and the limbless, difference and non-difference, the peculiarity of things, ignorance and wisdom, happiness or sorrow - all these are false creations by and for the ignorant only; they are really not existent in the Brahman. All differences are only due to ignorance; all is due to indiscrimination. By the real knowledge of the only Self all these

creations of ignorance vanish and only *mouna*, golden silence remains. All that appears is nothing but the Brahman, the beginningless, endless, indivisible, entire whole and nothing else - this will be realised by you in due course when you attain the glory of Self-realisation. Ignorant fools put arguments and counter arguments and waste their time in vain controversies; this happens before Self-realisation and not after it. The relation between saying and hearing occurs only in dualism, which is false; Silence only remains. Rama! do not care for innumerable controversies and arguments defending them, but care only for the *mahavakyas*. Hear what I say. By indescribable illusion, like the city of the Gandharvas, the illusory mind is born; it expands greatly the world which is itself. I shall tell you how. Hearing it you will realise that the world is only an illusion surely and definitely without any doubt whatsoever. All the *vasanas* will then leave you. You will not have the illusion of the world which is only the result of *samkalpa*, imagination; then peacefully you will be in the Self. Paying great attention to my word, with the potent medicine of discrimination, you will destroy your disease of the mind. By the story, which I am going to tell you, you will know that the world is nothing but the mind; then, the bodies with limbs you will not see just as you can not see oil in sand. The *samsara* is nothing but the distorted mind by the attachment and anger. When they are driven away, the whole illusion of *samsara* vanishes. The mind spreads rapidly in all the forms possible by the worldly actions like protection, discrimination, performing noble deeds, earning, hoarding, wearing etc. All this *drisya* the mind in the form of the sky the mind wears in itself. This mind in course of time moves with the body, the senses the *indrias*

acquires egoism 'I am doing this'. The *chidamsa* of the mind is the egoism in the form of a seed for all objects. The *jadamsa* in it is the *drisya* of the world. In the first creation, the creator having no form sees the earth etc. which are really false, as in a dream (sometimes) and does not see at all sometimes. He takes the *Viratdeha*, which has creation, the state of being and destruction and possessing mountains etc and every form as a vacuum. He takes them all as false and really non-existent. In the waters of the calm cool lake, river or sea, the Sunshine increases and spreads, the all-pervading Self spreads itself in the body and mind the form of sense-objects. The mind boy due to ignorance sees the world having a false form as the *Betala*; but the moment knowledge dawns on him, he sees his own form having no changes whatsoever. Rama! I will tell you how the Self acquired the form of *drisya*, which causes the illusion of dualism and non-dualism, by means of a story and by means of authoritative examples from the Sastras. The sentence full of sweet words, having deep meaning and endowed with examples destroys doubts, like oil in water, spreads in the hearts of the hearers. The sentence without examples, against authoritative scriptures, possessing harsh words and wicked ideas can never please the hearers; so it is useless like the ghee poured in ashes. Possessing a good variety of nice stories, famous and very interesting examples, authoritative quotations etc, they will be all-interesting and all-spreading in the world making the hearts of men shine with glow like the rays of the Sun. (1-47)

85. The Meeting of Brahma and Aditya

Rama, I will now tell you the story of Indava to clear off your doubts. Brahma told me this story to

illustrate that the world is nothing but the mind. Once, I asked Lord Brahma as to how the different creations are made. Then he narrated this story, very interesting and useful. He said "Just like the lake possesses water with whirls, very peculiar; similarly, the mind which has tremendous powers appears as the world. Once, in the beginning of a Kalpa, I thought of creating everything. At the end of my night, I got up as usual, worshipped the dawn, decided to create beings. I opened my eyes and looked into the sky. I saw neither darkness nor light. The endless sky was a great vacuum. To do creation, with concentrated attention I saw all around. In the wide wide sky, I saw many creations ruled over by Vishnu and others, well-established and having no hindrances whatsoever. I saw ten creator Brahmas like me; they were in the lotuses, on the royal swans and appeared exactly as myself. There were a good variety of creations with the four kinds of beings. There were pure clouds, raining water, great rivers the waves of which were roaring like the waves of the oceans. The wind blew in the sky. The gods in heaven and men on earth were jolly; in the nether world were the demons and the cobras. The earth was flourishing with natural coolness, sunshine and rain, with seasons like the spring. All people obeyed the injunctions of the smritis by all the castes as they depicted the behaviour of men resulting in good and bad and heaven and hell. All the beings put forth effort as per time-schedule for the fulfilment of their desires. There shone the seven worlds, seven islands, seven oceans and great mountains. Darkness spread at a certain place; so effulgence spread at another place. In the forests and shrubs, both darkness and light spread. In the black lily-like sky, the stars resembling the bees, the

lake of the world shone. The forests of the Meru mountain were full with snow. The lady called Earth shone there as if in her harem; the mountains called *Lokaloka* formed themselves as the belt of cotton around her waist, the sounds of waves in the oceans were the sounds of her ornaments; the gems called the *Indraneelas* which destroy darkness were her ornaments, the crops of fine fields were the nectar for her and the sounds of beings were her fine talk. The sky appeared very beautiful with the garlands as it were of white and black lotuses, lustres of lightnings and the stars. The whole Brahmanda appeared as a pomegranate with the seeds of beings, red as the sunshine-bright. The river Ganges shone like the moon, like the sacred thread to the world, flowing in three directions, above, below and on earth. The flower-like lightnings in the creepers of the quarters with the leaves of clouds are born and are destroyed. Like the creepers in the pleasure-garden of the Gandharvas, all places with oceans, earth and the sky shone very bright. Like the innumerable insects in the *udumbara* tree, all the worlds in the Brahmandas were full with gods, demons, human beings and the reptiles. In all these worlds, the Time in the form of yuga, kalpa, kshana and nimesha was awaiting to devour all animate and inanimate beings and all things. Having seen all these, very much wonderstruck, I asked myself 'What is all this? How is all this born? All this illusion which is not visible to the naked eye appears in the eye of the mind. How and why? After a while, I looked up, called a Sun and asked him thus: "Sir, The god of all gods, welcome. Pray tell me. Who are you? How is this world born? Please tell me if you know." The Sun looked round at me and saluted me. He said "Sir, you are the knower of every thing.

There is nothing which you do not know. You are the cause for all the world seen. If you want to hear from me, I shall tell you about my birth, please hear me. That power of *mahama*, a great illusion, always creating worlds appearing as true in the absence of Self-realisation and as false after enlightenment, appearing thus as both *sat* and *asat*, divided by time, space etc. and spreading far and wide, is only the mind. Please know this as definite. (1-39)

86. The Reply of the Indavas

Once in the remote past, under the Kailasa mountain, in the Jambudweepa, there was a place called 'Suvarnajata'. Engaged in the art of creation, your mind-born sons built a very beautiful house there. A Brahmin named 'Indu' of the Kasyapa family was the knower of the Self. He was righteous. He lived there. He was always in the good company of great souls. He had a very dear wife. But he had no children. As there was not even a single child, their house resembled desert sands even with no piece of green grass (a feeble child). The brahmin's wife was devoid of any glow for want of a child. She became pale like a creeper with no flower or fruit. No doubt, she was of a pure family; she was fair and of good character. She was not aglow like a creeper of arrows. Sorrow-stricken, the couple went to Kailasa mountain, stood there in penance like trees taking water only once in many days. Thus with water as food, they did penance, strictly and severely. Static like trees, devoid of all actions, they stood up and did penance for a very long time, as if for two yugas, Treta, and Dwapara. Lord Siva was pleased. He appeared before them on ox-back. Both of them saw him just as the lilies suffering from Sun-stroke look at the moon happily and the vegetarian world in

the spring season and saluted him. Lord Siva appeared between the earth and the Heaven in a very sweet tone belittling the sweetness of the musical sounds of the bees and the koels, eating the sprouts of the mango tree moved by the wind spoke to them thus : "O Brahmin, I am satisfied with your devotion. Please take the boon from me and flourish like the tree in the Spring Season".

The Brahmin requested Lord Siva "to grace him with ten sons, wise and virtuous, by whom I shall not experience any sorrow." Lord Siva granted their request and disappeared. The Brahmin couple returned home fully satisfied like the gods returning to heaven and Parvati and Parameswara to their happy abode. In course of time, the lady became pregnant and appeared as a black cloud. Later she delivered ten sons, who resembled the first day moon of the first fortnight. Just as mother Earth gives birth to new plants she delivered ten sons very beautiful. The father performed the rites pertaining to their birth. They began to grow in lustre and in age day by day. Growing like the clouds in the new rainy season, they grew on. By the time they became seven years old, they became adepts in all the sastras. They were of great lustre on earth like the planets in heaven. In course of time, the Brahmin Indu and his wife passed away. Sorrow-stricken, friendless and parentless, the ten went to the end of Kailasa and spoke thus to themselves. "Oh brothers, what is it that bestows the highest good? What is it that gives happiness here and there? What is it that brings eternal fame and endless wealth? What is the most auspicious and the most glorious in the world? If we think that the wealth of a man having houses and villages under his control is great, the Governor of a province must be greater

the king must be still greater and that of the emperor still more and the state of being Indra is by far greater; but it is quite inferior to that of Brahma as it is destroyed within a minute of Brahma's time. Hence we must search for the state of glory which is not destroyed even at the end of a kalpa". Then, the eldest among them said "Brothers, of all the glories the glory of Brahmatwa alone is the greatest because it is not destroyed even at the end of a kalpa". All the rest unanimously approved it saying "Yes, Yes". Pray tell us how we can obtain Brahmatwa, which destroys all kinds of woes. The eldest brother, the most illustrious of all said to the rest thus "Brothers, follow me with firm determination till the end of your lives. Meditate upon the Self with pure hearts for long thus I am the Brahma, seated on the lotus-throne shining resplendent. By my power, I am creating, and destroying finally."

Approving the words of the eldest brother, all of them followed him in the meditation of the Brahman. They were like painted pictures static and serene devoid of all outside actions. They turned their minds inside. They began to think of the Brahman thus : "The fully blossomed lotus is my seat. I am the creator, the subject, the enjoyer and the lord is myself. I am the real form of sacrifice. The sages, the conductors of sacrifices, the instruments and the sub-instruments, the Vedas including Gayatri and all humanity lie in me, live in me. The Heaven in which the rulers of the quarters the siddhas live in and which is full of pious, sweet sounds is in me. The globe of earth flourishing with mountains, islands and forests is the carrying to the lady called the triple world. The nether world with demons and the Rakshas and the sky possessing heavenly damsels and serving as a restaurant is

flourishing in me. Indra, the mighty-shouldered, the lord of sacrifices is ruling the three worlds in me. The twelve Suns, the shedders of extreme heat and light, capturing the quarters with the strong ropes of rays, spread their heat for twelve months, in me. The virtuous Indra and others following the principle of *niyati* rule their kingdoms in me like the shepherd the sheep. Like waves, beings come into being and get destroyed in me; they enjoy wealth for some time and poverty for some time. The whole creation is mine. Its destruction also is my work. I am the lord of all the worlds. I am at great peace as I rest in the Brahman. An year is over; a yuga is finished; this is the time for creation; this is the time for destruction. This kalpa ended; the night for Brahma is passing. I am in my real form and state eternal; I am the real form of the Full Atman; I am the lord of all lords. Thus meditating the Indavas were static like mountains and solid like stone-carvings. Sitting on sacred grass, the ten brothers were immersed themselves in the bliss of the Brahman and shone resplendent with no blemish whatsoever". (1-51)

87. The Description of the World

Thus, the Indavas were immersed in the Upasana of Brahman, thinking of the creation and destruction of the beings of the worlds. In course of time they became as light and as dried up as dry grass and their bodies fell on the ground as the faded leaves of the tree. Their scattered bodies were eaten away by the wild beasts and the monkeys like fruits. Though their bodies were thus lost, their minds were in the Brahman till the end of the kalpa. Even when the kalpa ended, the Suns burnt the worlds with the heat of their rays, the clouds at the time of the deluge

roared, the great winds blew fiercely and even when millions and millions of beings perished, the Indavas never gave up their meditation. Even after you dissolved the creation and later thought of fresh creation they were thus still happily. In recognition of their greatness, the ten were made the Brahmas. Their Brahmandas were firmly established in their Chittaakaasa. Of the ten in one of the Brahmandas, I was commanded to be the Sun dividing time and actions in the sky. I now told you of the creation of the ten great Brahmandas in the sky. What more do you want to hear from me? Do as you please now. All that appears as *drisya* as the cause for bondage and illusion, covering the whole sky with innumerable varieties of creations inside and outside as the senses is nothing but the illusion of the mind. (1-12)

88. The Decision of the Indavas

"All the ten Brahmin boys became the ten Brahmas of the ten Brahmandas". "Saying thus, the Sun kept quiet. Then Brahma said to him" "Oh Sun, when there are already ten Brahmandas, is there any necessity for me to create another? If so what for?" The Sun thinking for a while expressed "Sir, you have no desire for anything and no inclination for creation. All the creation is nothing but your play. The world is born from you, the most desireless just as there is undesired the reflection of the Sun in water. You have neither love for your body, the idea of *dwandwa*, the egoism nor the desire for any thing. You are above the pairs of opposites. Just as the Sun does create and close the day, you create and destroy the world as it is a plaything for you. As in duty bound you are doing it but not with any selfish motive. If you stop your duty of creation and do not do the acts as they fall on you,

what do you gain? Just as the mirror reflects without expecting any thing in return, good men must be doing their duties as they fall on them in a spirit of disinterestedness at all times. Just as the realisers of the Self do not like to perform actions which do not come under their purview, they will never try to evade their duties or actions. Think in your mind that you are not the doer of actions and remain as in sound sleep if you are to perform duties do them as you do in dream. Be desireless and perform actions which fall on you. Just as you are now pleased with the creation of the Indavas, they will be pleased with you for doing your creation. The creations of others, you will see with your mind's eye, not the physical eye. The creator can see his own creation with his physical eye and know that he created it. Others can not see. Firmly established by strong determination, the ten Brahmandas and their creators are indestructible. Some may stop actions done by the senses of action, but none can hinder the actions of the mind. That which is firm in one's mind can not be effaced by anybody else but by himself. The mental determination is the result of a practice of a long time. Hence, it can not be changed or thrown away either by curse or by the fall of the body. Man attains that form which is firmly established in his mind and not any others. Self-realisation alone can dry away the sorrow of *samsara*. All other means are as in vain as the water on a stone. (1-21)

The Sun said: 89. The words of false Indra

Sir, it is the mind that creates all the worlds. The mind is the *Parama purusha*. Every thing done in the world is by the mind not by the body. [See the great capacity of the mind. The ordinary Brahmin boys, the Indavas

became the creators by the strong determination of the mind. [The jiva is getting the body by the strong imagination of the mind. In the absence of the idea of the body there are no births and deaths, of the body. When one has the idea of the physical body, he will experience joys and sorrows. When one has the inner glory, he never experiences joys and sorrows. Therefore, for all the illusions of the world, the mind is the cause. The story of Indra and Ahalya is the best example to say so".] Brahma asked him to tell the story.

The Story of Indra and Ahalya

The Sun told the story thus: "Once upon a time king Indradyumna was ruling over Magadha. He was as famous as the ancient king Indradyumna. [The name of his wife was Ahalya as beautiful as Ahalya of Gautama. In the same town there was a Brahmin young man full of lust called Indra. Indradyumna's wife Ahalya heard from the Puranas that Gautama's wife Ahalya was interested in Indra. So she developed interest in the Brahmin young man and used to gloat over him. She became love-lorn. In the midst of lotuses, in the beds of thin plantain leaves, she used to spend time like she cut off-creper. She lost all interest in royal pleasures; like a fish in the dried up lake in mid-summer, she was sorrowful. She lost her sense of shame also and began to cry "My Indra, My Indra". One of her dear friends pitied with her and told her that she would bring her Indra to her. Ahalya hearing the words was overpleased and fell on her two feet with her face aglow, like a faded fine lotus falling on another lotus. The day passed; night entered. Ahalya's friend went to Indra; told him of Ahalya and brought him the very night to Ahalya. Finely dressed and fine-scented, she took him to a lonely place, where they

enjoyed each other. Like the creeper by the Spring
 Season, she became intoxicated by him. Deeply im-
 mersed in enjoying him, she forgot the world and the
 world of virtues of her husband, the king. Indrad-
 yumna, in course of time came to know of it. As long
 as she was pondering over her joy of union with Indra
 so long her face was aglow like that of the full moon.
 Indra also was so fond of her that he could not leave
 her even for a second. The illegal and sorrowful affair
 caused great grief to the king. He punished them
 both in ever so many ways, but found them all happy
 and the least unhappy. Even when they were kept
 under water, they were happy. The king asked them
 why they were happy in spite of his punishments. They
 replied "Sir, by thinking of each other with deep love
 and seeing the bright faces of each other and bound by
 deep love, we have no idea of the body. You are
 punishing our body; we have no idea of the body.
 Hence we are all happy. Even if you cut our bodies
 into pieces, our love for each other in our minds will
 not vanish." They were placed under fire; they were
 trampled under the feet of the elephants; they were
 beaten by cudgels. Innumerable forms of punishment
 they were meted out; but they remained undisturbed
 but were quite happy in love. The king was surprised
 and asked Indra what the matter was. He told him
 thus: "The whole world to me is full of Ahalya. I
 see her everywhere; thus she sees me everywhere.
 Your punishments have not changed our minds but
 our love is growing day by day. We mutually see each
 other in our minds and none else; hence we are happy.
 I am only the mind; the mind alone is the Puruṣa.
 The body that appears is the creation of the mind
 itself. The mind is so powerful that none can break
 it, in spite of innumerable punishments. Even if the

body grows or cut into pieces or destroyed, the mind
 remains the same. The mind takes the form of deep
 desire, the desire of long standing and nothing can
 trouble the mind. That which is determined by the
 mind as eternal by deep thinking can not be altered.
 Either boon or curse can not affect the mind. The
 deer can not move a big hill. Thus, none is capable of
 turning the mind from its dear object. Like Devi in
 the sacred temple, Ahalya with her slant fair looks is
 firmly well-established in my mind. The mountain
 bearing the heat of summer does not feel sorry for the
 rains of the rainy season. Thus, I have no sorrow but
 have all joy with my Ahalya. Wherever I am fallen
 or risen, I shall not think of any thing else than my
 dear lady-love. Our minds always consider Indra as
 the sacred lover and Ahalya as the holy lady-love. The
 determined mind can never be changed in spite of any
 effort. Our steadfast mind is unchangeable like the
 mind of the great is unaffected being like the Meru
 Mountain, very stable. It will not entertain any other
 idea. Boons and curses affect the physical body and
 not the mental state which remains firm and undaun-
 ted. The body can never be the cause of the mind; but
 the mind is the cause of all the bodies. It remains
 spread in all beings like the juice in all the trees and
 creepers, being its cause. The mind is the first body
 to the Jeeva and becomes fit for or cause for enjoy-
 ment of the pleasures. It is the mind that creates the
 bodies of all beings. When the idea of 'I' is born in
 the mind, different bodies are formed for Jeevas. The
 main cause for Jeevatwa is the mind. From it are
 born the bodies like the sprouts to the tree. If the
 sprout is destroyed, there will not be leaves and flow-
 ers; but even if the leaves and flowers vanish, the
 sprout will not. As in a dream, even if the body is

destroyed the mind creates many bodies at once. So if the mind is destroyed, there will be no more bodies. As such, keep your mind in the highest goal of liberation from bondage to get rid of it. I see my Ahalya everywhere. My mind is her form or her form is my mind. So I am always blissful. The punishment trouble you and your servants and not us". (1-51)

90. The love of false Indra and Ahalya

Hearing these words of Indra, the king said to Bharata, a saint sitting near him "Great sage, do you hear the words of the wretched sinner who seduced my wife? Please curse him as per his sin. The sin that is obtained by killing one who should not be killed, can be wiped out by killing one who richly deserves to be killed". The sage thought over his sin and cursed him thus "Oh! Indra you committed adultery incest. She committed the betrayal offence of her adulterous husband's trust and joined you in incestuous life, So both of you shall be destroyed by my curse".

Indra and Ahalya told the king and the sage, "Both of you are big fools. By your curse you lost the glory of your great penance. The curse can never harm us. Even if the bodies are destroyed, we do not lose anything as we are the form of the mind. Our mind is unseen, full of *chit* and very subtle. It can not be destroyed by any body at any time".

Bound by deep love and strong will they were. By the curse their bodies only fell like leaves from the tree. Both of them later were born as deer; later as birds. Now they are born as a Brahmin couple of great penance and deep love. See, the curse of Bharatamuni could destroy their bodies only but could never change their mind. Due to their infinite love,

wherever they will be born, they will be born as husband and wife only. Their everbinding natural pure love was really praiseworthy. Looking at them the trees also became intoxicated with love and began to perform acts of love. (1-14)

91. The origin of the coming of jiva the individual self

The Sun continued: Thus even great curses can not harm or influence the mind, which is incorrigible and powerful. Becoming egotistic, do not destroy the creations of the Indavas. That will be unbecoming of you, a great man, the creator of innumerable Brahmandas. It is the mind that creates all the Brahmandas, as Chittaakaasa is limitless. Chittaakaasa. Chidakasa and Bhutakasa flourishing by *chit*; they are endless; you may make one, two or many creations. As the Indavas did not take possession of any thing of yours, remain in Self happy".

Brahma giving due weight to the suggestion of the Sun said "You are right. Chittaakaasa and Chidakasa including the mind are endless; the Bhutakasa is included in creation; the Brahmakasa has no association with any thing whatsoever. I shall create as I please; I shall be doing my duties; I shall create a new world. In it, you must be the first Manu Instigated by me, you will create as you please. Accepting Brahma's desire, the Sun appeared in two forms; one form remained as the Sun in the creation of the Indavas, roaming in the middle of the sky and doing his duties. The other form became Manu (Swayambhuvn) and then created beings. Thus, the mind is the creator of every thing. Whatever comes to the mind, that shines evidently, permanently and fruitfully. See the glory of the mind. The ordinary Brahmins, the Indavas became creators by their strong mental will.

Just as the Jiva Chaitanya of the Indavas attained Chittatwa and with the idea of the *chitta* became Brahma, we also could attain Chittatwa from Chaitanya and from Chittatwa Hiranyagarbhatwa. The mind with desires takes bodies. The bodies are not different from the mind. The mind is full of creations and as per its intrinsic nature appears as per the previous *vasanas*. Hence, ignorant people thinking that the physical body is real feel themselves as 'I am a man; I am a woman; I am a god' and are disillusioned. The mind with its subtle desires (Sookshma *vasanas*) is called Jeeva; with the illusion of its physical appearance (Sthoolatwabhranti) it is called *deha*, body. The Jeeva is the Brahmin himself, having absolutely no body, sthoola, sookshma or karana. As the cloth is not different from the threads yourself, myself and all others are not different from this wonderful mind. Though the mind is unreal, false, like the Jeevachaitanya of the Indavas it behaves differently on account of Chaitanya. The mind of the Indavas became Brahmas, we also are Brahmas due to our desire of the mind. We, existing due to the mind, the whole world created by us, every thing else is existing in the form of *samkalpa*, desire. By the creation of the mind, another is thinking that he is Brahma. The Brahman himself shines in the form of the body etc, appearing as different from the Chidakasa, sans the world. The pure mind is the real form of the Brahman. By the whims of fancy, it becomes jeeva, impure mind and appears as body etc. The dream occurring due to the power of ignorance appears as real due to its continuation for long falsely. In the same way, the world of the waking stage, spread by the power of the *chit*, like the creation of the Indavas is experienced as real though quite false. The mind as hard and firm as that of the Indavas, as illusory

as the false appearance of two moons, becoming stronger by the apparent reality of the false *tanmatras* like sound etc and full of subtle desires, is creating the entire world falsely. That which appears due to egoism can not be *sat*, as it is not always evidently got; It can not be *asat* also, as an *asat* can not be obtained. The *sat* is *sat* always; the *asat* is *asat* always. Egoism is neither *sat* nor *asat*. So it is an inexpressible illusion. The mind, which is of *samkalpas* and very wide appears as both animate and inanimate. As it is the form of the Brahman, it can not be inanimate; as it is the form of *drisya*, it is inanimate. At the time of experiencing the *drisya*, the mind appears to be true; at the time of experiencing the Brahman, it is not different from it. The ring, chain etc when considered as ornaments are different from gold, when considered as gold, they are not different from it. In the same way, the mind is not different from the Brahman, though it wrongly appears to be so. As the Brahman is of all forms, it is both animate and inanimate; or rather, all animate and inanimate things are nothing but the stone Brahman. All the objects from the Brahma to the tree are not different from animate or inanimate things but appear to be different; they are in the form of inexpressible illusion. If the sticks or fuel for fire are purely inanimate objects, they can not be piled together. Joining together is possible only by the relationship of comparison. Hence, the sticks or pieces of wood are fuel are animate. In the wide wide desert sands, there can not be creepers or leaves or flowers. Thus, in the Brahman, which is beyond words there can not be the creation of words or meanings in it. It is said that the mind is no other than the idea of *chit* having relationship with the objects of enjoyment. The *chit* part of the mind is animate; its enjoying

objects-part is inanimate. The *jñanamsa* of the mind is animate and the enjoyment of objects-*amsa* is inanimate. Thus, the jeeva experiencing the illusion of the world becomes fickle. The *Chidamsa* of the mind is divided into the mind and the world. Therefore, the world by becoming one with the *chit*, becomes the form of *chit* itself. With the idea of difference, the *chaitanya* takes other forms. Though it is indivisible, it appears to be divisible. Though it has no illusion it appears as though it has illusion. Really there is no illusion; there is no question of the jeeva being under illusion. Like the full ocean, the *Chaitanya* is experiencing the world etc in itself. As the *chit* is the real form of every thing, the inanimate object also is the form of *chit*; otherwise it can not exist. You are experiencing *chaitanyamsa* even in the *jada*. In the *Chaitanyamsa* of *jñana*, egoism and *jadatva* are born. Just as there is nothing else than water in the form of waves etc in the sea there is nothing else in the Brahman than the Brahman itself in the form of egoism etc. The essence of all *drisya* is the *Chaitanya* flowing as one in all things. All the objects born by egoism are false like the water in mirage. They are really non-existent. With the vanishing of dualism, the Self can not be the source of egoism. With extreme coolness, water becomes hard and becomes ice, the *Chetana* itself is acquiring the form of egoism etc. As of one's own death in a dream, the *Caitanya* itself gets the experience of inanimation in the form of myth, falseness. As the soul of every thing, in that state, it exhibits all its powers. But due to lack of understanding of reality, it is unable to shine in its own reality. The mind is the sole cause for all things, it shows itself in the form of all. The Jeeva with the virtues of renunciation etc should abandon the idea of the three kinds of

bodies and think of the mind aright by the mind itself. If the mind-metal becomes pure, it becomes metamorphosed as gold by knowledge and enjoys ever-increasing bliss. Then there will be no question of considering pieces of stone in vain. Our research and contemplation must be aimed at what is true, not at what is false. They then bear fruit, the fruit of knowledge. No body wastes his time making research on the fictitious tree in the sky. The bodies etc, full of ignorance, should not be contemplated upon as they are utterly false. Those who depend upon false things and teach that the body is permanent and not the soul which we can not see are brutes, worse than them. Every thing happens as per the strong will of the mind, at once. The best example to say so is the determination of the mind of Ahalya and Indra in the above story.

As per the prompting of the mind, a thing takes form or shape in the same way and becomes that. In reality there is no body; there is no egoism. Therefore, realise the Atman, have no desire whatsoever; always realise the Atman, which is the soul of all and be happy. The boy does not have any thing with the body of the betala. But the creation of the betala makes the boy experience fear. With the vanishing of the creation, the fear disappears. In the same way, the Atman by its own creation becomes human, divine, birdly, beastly bodies and with the fall of the bodies, falsely thinks that it is destroyed with the bodies. When this ignorant creation ceases, the illusion vanishes and realisation comes, salvation is attained". (1-54)

92. The glory of the mind

Hearing these words of Brahma, I asked him "Sir, you said that boons, curses and spells have

infinite power; but now you say that they are useless. What is the matter?" By the influence of curses and spells, the senses of Jeeva become dull and insipid. The wind and its movement, the sesame seeds and oil, fire and heat are one and the same. Thus mind and body are not different. Then the curses and spells can not influence the mind, how can they influence the body? Even if we take it that the body is quite false, a creation of the mind only, like water in a mirage, like the idea of the two moons, and that it is vainly created, if one is destroyed the other also must be destroyed. When both have the same power behind, with the destruction of the body, the mind also should be destroyed and *vice versa*. Please let me know why the body alone is affected by curse or spell and not the mind".

Brahma replied "By pure self-effort, by the doing of auspicious deeds, one attains all what he wants. In this world from the smallest piece of grass to the highest Brahma every one has two bodies; the first is the mind which is firm and which performs deeds at once; the second is the physical body, with flesh and blood. The fleshy body is evident to all. This body suffers from curse, weapons and spells etc. This is inanimate, impotent, liable to fall and get destroyed. It is as vascillating as the drop of water on the lotus leaf. This body suffers by the actions of the previous births and by the punishment of kings etc. The second body of all beings of all the worlds is the mind. It is dependent as well as independent. If it follows strong self-effort and is courageous, it does not experience sorrows. This mental body gets the results as per its efforts. The effort of the fleshy body yields no result. The effort of the mental body alone gets the result.

If this mind is immersed in thinking only of the sacred and pure actions, contemplation and penance, curses etc can not harm it, just as the arrow can not harm a hard stone. Let the mind fall in water, fire or mud, the mind gets what it desires sooner than later. Though the bodies etc are not the causes of actions, with the intensification of self-effort, they also yield fruit without hindrance. Self-effort is the form of the mind; so the mind causes result to the mind itself. By self-effort the brahmin Indra made his mind immersed in the love of Ahalya and got no pain or sorrow by physical punishments. One sage Mandavya, whose body was pierced through the lance as punishment for his alleged not real crime never suffered pain of the body. Deerghatama (Deerghatapa) a certain sage was thrown into a deep pit by his own sons and wife, by doing mental sacrifices there he attained the position of Indra. The Indavas, though ordinary brahmins by strong self-effort, the power of their will became Brahmas. Even I can not remove them from their posts. Moreover, men and gods of self-effort, and courage do not like to part with their mental firmness and power. Men who concentrate their mind on the Brahman remain unharmed by the physical and mental diseases, curses, and the wicked demons. Just as the lotus trunk can not cut the hard stone, they can not harm the saints whose minds are fixed on the SELF. The minds of those who were hit by curses (arrows) are only men whose minds are not firm, who have no sufficient self-effort and whose concentration of mind on the Self is weak. Men of deep concentration of mind will never suffer here or there either in their dream or waking state. So, men must concentrate their minds, depending upon Self-effort and turn their minds to the right path. The mind should be

employed to mend itself. The thing that is seen in the mind becomes strong, quite evident, like the beta created for the boy appears to be true and real, and physically appears to be so. Just as the mud leaves aside the mud-form after the potter made it a pot, the might of the *vasanas* of the later time makes the mind leave aside the previous *vasanas*. Just as the flowing water takes the form of waves in a moment, the mind also in a moment takes the form of the desired thing by the strong desire for the thing. Just as the diseased eye sees the two moons, by strong idea the mind can see darkness even in the Sun. The mind gets whatever it strongly desires. It experiences its enjoyment with pleasure and pain. So, the mind that is the subject becomes the enjoyer also. By strong desire, your mind finds innumerable flames in the moon and experiences heat, and feels sorry by being burnt by it. As per the strong desire, it experiences the enjoyment of water even in desert sands. Drinking that nectar-like water, being satisfied it dances with joy. By its power of imagination, the mind sees a pleasure-guardian in the sky, pricks the flowers and fruits of it, cuts off the trees and plants them again. In this way, the mind creates magic and witnesses it itself. Therefore, knowing the world as neither *sat* nor *asat* and seeing that the idea of the creation of differences is quite false, be happy.

(1-36)

93. The Seeing of the Origin

Thus, Brahma told me long ago. I told you now. From the Brahman in the beginning the all-spreading *avyakṛita* will be born. In course of time it becomes strong by itself and with the power of its thinking and cancelling it becomes the mind. (*Saṃkalpa* and *Vikalpa*) The mind with its joining the creation of *sookshma* *bhūta*, a *Purusha*, in the form of

light, having attachment with the body, called *Linga* *sarera*, is born. He named himself as *Brahma*. *Brahma* called *Parameshthi* is thus the form of the mind and is the creator of the world. *Brahma* in the form of mind takes the shape of *saṃkalpa* and hence whatever he wants he gets it at once. He created *avidyā*, ignorance which shows the non-self as self, as he gets whatever he likes at once. With *avidyā*, he created the world with mountains, grass, oceans, and the earth etc. Thus the creation came into existence by *Brahma*, the form of the mind. But, the *Naiyāyikas* and others wrongly think that the world is created by the *Prākṛāna* and the *Paramanus*, atoms. All the things of the three worlds are created by *Brahma* as the waves are created by the ocean. Really, there is no creation; this is definitely established. The power of *Chit* is supposed to have egoism, only a false creation, and took the form of *Hiranyagarbha*. The powers of *Chit* are not different from the all-powerful Brahman. When the world takes the material form, then all the powers of *Chidabhasa* (*jeeva*) take first the form of *Brahma*, the all-mind-form and shine. The different forms of these powers are called the *Jeevas*. The *Jeevas* start from *Chidākāsa*, joining the *pañchatanmatras* in the fourteen worlds of the creation; different from the wind, which blows by their past *vasanas* and *karmas* enter the beings by the power of *Prāna* and become seeds in the form of blood and semen. Later they are born in the world falling from the female sex organ. As per their different *vasanas*, they enjoy the fruits of their actions. Then with auspicious and inauspicious *vasanas*, bound by the rope of their good and bad actions, wearing the *Linga* bodies, going to the higher worlds and falling from there, going to the hells, they roam. All the beings are only forms of desires (*icchamatras*). The

different species of beings, before they attain liberation get innumerable births, enjoying the *samsara* while being like the leaves of the forests. Behaving as per their *vasanas*, blown by the winds of karmas, the beings like faded leaves fly and fall on mountains of births and deaths. When they attain the Brahman, they become liberated. Some beings unable to realize the Self will go on with births and deaths of innumerable types. Some beings after enjoying the fruits of good actions and by constantly performing good deeds attain salvation in a few births. Some attain salvation by acquiring the knowledge of Self, which they are, just as the drops of water from the ocean, blown by the gust of wind fall again in the ocean. Thus the birth of all beings is only from Brahman. The creeper of mind, which has coming and going, purely transient, having many births, the cause of all troubles and diseases having the poison of *vasana* and the fever of restlessness, which roams in different times in different mountains and caves, full of peculiar illusions, always fickle and never firm generally, is cut off to the root by the chisled axe of Self-knowledge. It will never be seen again in the forest of the world. (1-24)

94. All Come out of Self

There are three kinds of beings : the best, the mediocre and the worst. I will now tell you about their birth, existence and difference etc. Please hear. At the end of the previous kalpa and at the end of the previous birth, though the Jeeva possessed the control of the inner and outer organs might not have attained knowledge by some hindrance or defect. In the first birth of this Kalpa, he attains all the means for Self-realisation; he is said come under the category 'Idam-prathamatha' and is fully qualified to attain salvation

in this life itself. He that immerses in *Upasanas*, enjoying the pleasures of the world good and bad and who attains salvation in about ten or fifteen births is called '*Guna-peevari*' (Man of the very best qualities). Having good and bad to his credit, enjoying the results good and bad one who attains salvation in hundred births is called '*Sasattwa*'. He that lives in the world with peculiar worldly experiences, with impure heart, doing the right and the wrong and who attains salvation after thousands of births is called the '*Athama-sattwa*'. He that is quite averse to the knowledge of the Self and whose salvation is doubtful even after kalpas is known as '*atyantatamasi*'. He that performs peculiar karmas due to his previous *vasanas* having the second kind of birth, getting in two or three births birth as human being going to Heaven and hell as per previous karmas and not having salvation as end and aim is '*Rajasa*'. With great renunciation, nearing the birth of attaining salvation, one who gets salvation after death, doing good deeds fit for salvation, such a man is '*Rajasa sattwika*'. In the same way one among the *Yakshas* and *Gandharvas*, one who gets salvation in a few births is called '*Rajasarajasa*'. One who attains salvation after some hundreds of births and one whose effort for salvation is next to anything is '*Rajasatamasa*'. He that can not attain salvation even after many many thousands of births and he who is full of *tamas* is '*Rajasatyantatamasa*'. One who was born in many kalpas and one who gets salvation in many births is '*Tamasa*'. If he in his first birth aims at salvation is '*Tamasa sattwa*'. He who had many such lives and he who attains salvation after many births is '*Tamo-rajasa*'. Having to his credit many many births previously and even after thousands of births, there is no chance for his salvation is '*Tamasatamasa*'. He who had

lakhs and lakhs of births and he who will have many lakhs of births in future without salvation is 'Aryan-tamasa'. All these species of beings are born from Brahma himself. Just as the waves come out of the ocean, innumerable groups of Jeevas come out of the Brahman. Just as the rays of light comes out of the lamp, all the beings come out of the Brahman. Just as from the burning fire fumes come out, the beings come out of the Brahman. Just as from the Moon, cool rays resembling the Mandaras come out, all the *drisya* is coming out from the Brahman. Just as from the tree innumerable branches are born, the different beings come out of the Brahman. Just as innumerable ornaments come out of gold, innumerable beings come out of the Brahman. Just as from the cool, pure waters of the stream innumerable sprinkles of water come out, innumerable beings come out of the Brahman; Aja. The sky in the pot has its existence in the *Mahakasa*; thus all worlds exist in the Brahman. Just as the water-drops, whirls and the waves etc. come out of water, all the so called *drisya* come out of the Brahman. Just as the mirage is not different from the light of the Sun, there is no *drisya* that is different from *drashta*. Just as from the Moon the moonshine, lustre from the fire come out, from the Brahman the beings come out. All the beings dissolve themselves in the same Brahman from which they come out. Some dissolve quickly and some after a time. There is no difference between the world and the Brahman. The apparent difference is only by the *Upadhi*. Thus all the species of beings flourishing differently come out of the Brahman and go again into the Brahman. They roam from heaven to hell infinite times. (1-32)

95. The Oneness of the Doer and the Deed

The subject and object are one and the same. So the action. From the tree the flowers and the fragrance are not different. Thus, the subject and action are the Self. In the Pure Consciousness, which has no creations whatsoever the Jeevatwa suggests itself just as the sky suggests blueness in itself. It is evident only to the ignorant that the Jeevas are born from the Brahman. The wise will never think so why because they never think that the world is born from the Brahman. In non-dualism, there is no difference at all; In dualism only there is the idea of a teacher and the taught. So, with the difference in mind, dualism is accepted and is said 'This is the Brahman; these are the Jeevas. They are born from the Brahman.' This method is evident in the world. Even, if it is granted that the world is born from the Brahman, the utterly unattached and the only One having no second, its cause is the Brahman. Then the world is the form of the Brahman. Why because, before its existence as world, it was in the form of its own cause. After it came into existence, it appears as different by illusion. Innumerable beings small as well as big like the Meru and the Mandara Mountains come out of the Brahman, and go back to the Brahman. Like the leaves of the trees in a forest, millions and millions of beings come out now; they came out before and they will come out hereafter as the sprouts in the trees in the spring season. In the hot summer like the juice of the trees, they dissolve themselves in the Brahman. The process is going on every second; it went on in the past; it will go on in future. Like the fragrance and the flower, Purusha and Karma are one and the same. Both come out and go in again for dissolution. Though not in reality unborn, the gods, the demons, the nagas and

the human beings with the bodies formed of the *vasanas* are born again and again. For this, the main reason is forgetting the Self. There is no other reason for it."

Sri Rama asked Vasishtha "Sir, without in any way deviating from the Vedic injunctions, the non-attached sages of great eminence formulated and gave us the *Sastras*. They were of pure, unalloyed virtues, the enjoyers of divine bliss, the upholders of the principle of Oneness and the great realisers of the Self. They were termed as the *Sadhus*. The practical experiences of these *Sadhus* and the *Sastras* are the two eyes to the common people. All actions should be guided by these two. Those who do not follow these two, the wise men condemn. They suffer sorrows and troubles. It is said that the subject and action are interdependent. One follows the other. Every action has its doer; every doer has an action. The *Vedas* and the *Sastras* say so; it is as the principle of the seed and sprout (*Beejankuranyaya*). The sprout from the seed, *jeeva* by *karma* are born; again the seed from the sprout, the *karma* by *jeeva* are born. The *jeeva* is thrown in the cage of *samsara* by his *vasanas*, as per which he gets the experience of the result. You said that without *karma*, the seed of *janma*, birth, the *jeevas* are born from the Brahman. Is it not against the *Vedas* and the *Sastras*? *Karta*, *Karma*, the doer and the doing produce the result. The world is the result of cause and effect (*Karma* and *Janma*) why did you reject this theory? In the Brahman devoid of illusion and the causeless, all the pleasures and their experiences are the result in the form of creation. Is it not? Then why did you leave them? If the *Karma* (action, deed) is useless, then there will be no fear of hell etc; there will then be chaos; the principle of

might is right (the *matsyanyaya*-the big fish swallowing the small fish) will be the order of the day. Then all-ruin will be the result. Will the action or deed be fruitful or not? Please tell me".

Vasishtha replied "Rama, your question is right. The action relating to the mind is the seed of all *Karmas*. It alone has results. The form of the mind was born from Parabrahma in the first creation. It was then that the *Karma* of the *jeevas* became evident. The *jeevas* became egoistic as per the *vasanas* of the past births. Just as the flower and the fragrance are not different, mind and action are not different. The wise say that *Karma* is prompting to do action (*Kriya-sphurana* is *Karma*). The cultivated mind is the prop for action. So, *Karma* is mind. The *Karma* has its result either on the mountain, in the sky or in the ocean or in heaven without fail. The effort of the man is his *Karma* of either this life or the previous life. The good self-effort will never go in vain. There is no question of result of action not done, or the principle of might is right here. There can not be the eye-ointment without the black colour. The *Karma* of the passing phase vanishes, the mind, the form of *Karma* vanishes on its own accord. The cessation of *karma* is the cessation of the mind. The destruction of the mind is possible to the realised souls, not to the rest. Like fire and heat always remain mixed up, the mind and action always remain mixed up. If one is gone the other will at once go. The mind gets the form of prompting (*Sphurana*) and by leaving aside actions not dictated by the *Sastras* and doing actions dictated by the *Sastras* changes into *Dharma* and *adharma*, righteousness and its opposite. *Karma* as per its result and enjoyment gets a moving form and then becomes the mind. Thus, mind and action mutually

becoming the cause for each other exist in the world by the two names *Chitta* and *Karma*. (1-38)

96. The waves of the mind

Rama, thinking is mind; thinking has the vasculating nature always. The mind does the actions right or wrong, prescribed or prohibited. All the jeevas without exception reap the results of their actions".

Rama requested Vasishtha to let him know the real form of the mind, with its strong samkalpas having both animate and inanimate forms. Vasishtha replied "Rama, the form that was first created by Paramatma the endless, the all-powerful, around whom spread the illusion, is the mind. Mind is that idea, which is in the daily affairs of doubt, which is between *sat* and *asat* and which remains as the form of remembrance. In the Self that is the form of *Chit*, the idea 'I do not know' or by the by which the impression that the non-doer is the doer, is the mind. There can not be a virtuous man without virtues. In the same way, there can not be the mind without the power of karma, which is only a false creation of moving nature. Just as fire and heat can not be separate, mind and action mind and jeevas can not be separate. The whole world, spreads the mind, which has as its body the samkalpa, which has the nature of giving fruit, which is full of illusion, causeless, full with many creations and *vasanas*. Wherever, whenever, and whatever form the mind creates, as per it, as per its nature of fruit, that form the mind gets. To the tree of *vasanas*, karma is the seed. The movement of the mind is the body. Peculiar and different actions are its branches. Its fruits are the enjoyed or experienced results of actions or deeds. This is the version of the Sastras. What the mind thinks, the senses or organs of action carry in practice. Hence the mind can be said

as karma, action. The mind, buddhi, egoism, chitta, karma, kalpana, samsriti, vasana, vidya, yatna, smriti, the indrias, prakriti, maya, kriya-these fifteen and all the peculiar words and expressions are the different names of the power of *chit* when it identifies itself with the outward objects". Then Rama asked Vasishtha as to how these peculiar and different false expressions of the Pure Consciousness came into existence.

Vasishtha replied "Rama, when the Pure Consciousness is polluted by avidya, ignorance, when it gets the form of sphurana, remembrance and gets many forms due to vikalpa, then it is called mind. Knowing for certain the past and the present, changes of objects, deciding that 'the object is like this' the mind is called 'buddhi'. It is called 'ahamkara', egoism, when it possesses attachment with the false body and creates by itself the false impression of truth. This is responsible for all dangers in the world and it is the cause for bondage. It is called *Chitta*, when it leaves one thing and remembers another without discrimination. It is called karma, when the chaitanya has movement as its main principle, showing only the false thing when it employs itself in carrying the body and limbs of the doer, who is the fruit of the form of movement. It is called 'Kalpana' when the *Chit* all of a sudden leaving aside its fulness or the form of its fulness and creates the desired idea of separateness. It is called 'Samsriti', when it acts in the antahkarana, inner heart, as per the decision of the past seen or unseen or seen just before. It is called 'Vasana' when it possesses the subtle powers of objects enjoyed, very subtle or *Sookshma* like the sky in the form of imagination and is full with subtle actions. The Pure Consciousness, *parisuddhatmatwa* alone is true. Dualism is the result of utter ignorance.

The idea of *drisya* is false in all times. When the *Samvidatma* shines resplendent thus, it is called 'Vidya'. It is called 'vismṛiti' when the power of 'vikshepa' is predominant and when it creates many vikshepas by many 'vikalpas' the false forms, when it envelops the Atman, making it being forgotten. When the enveloping power is predominant, it is called 'mala'. It is called 'Indriya' when it satisfies the Parameswara called Indra, who acquired jeevatwa, doing actions for enjoyment of pleasures by all the senses after acquiring the form of mind, hearing, touching, seeing, tasting and smelling and desiring. It is called 'Prakṛiti' when in the Paramatma, not at all accessible to *drisya* and when it possesses the form of the doer being the cause. It is called 'maya' when it shows the truth as falsehood and falsehood as truth. It is called 'Kṛiya' when it becomes the form of cause and action in the world by the actions on seeing, hearing, touching, tasting and smelling. All these are different names of the same Chaitanya, which becoming impure by ignorance and acquiring the qualities of the form of sphurna. All these have become permanent as the different names of Chaitanya which entangled itself in the ropes of samsara after it took the form of *chitta*. By the impurity caused by the idea 'I am ignorant' or by the proximity of the impurity caused by dualism, when the *Chit* engrosses itself in the pleasures of the flesh, one goes far away from the whole Pure Consciousness, and identifies itself with the body etc. which is inanimate, that *chit* is called jeeva, manas, *chitta*, buddhi etc. The scholars call the Chaitanya with different names when it is far away from Paramatma getting itself contaminated by Avidya or ignorance.

Rama asked "Sir, is the mind animate or inanimate? I have not got a definite idea of the mind."

Vasishtha said "Rama, the mind is neither *jada* nor *chetana*, it is the form of both. Desiring the power of *manana*, thinking the Atman became mind by getting it. It is the Chaitanya with the defect of Upadhi in the samsara. It is in between *sāt* and *asāt*; it is beyond both. What is called *Chitta* is that form which is polluted by *avidya*, ignorance, the cause of the world and is different from the difference in *upadhis*. Or rather the *chitta* is that state which has no definite knowledge of the Self. By this *chitta*, the whole world came into being. Or rather the mind is that Self-created fickle form in between *jada* and *chetana* of the Chaitanya which acquired an impure *upadhi*. The mind is the form of *chit* which is fickle by the contamination of impure *upadhi* and not impure by the absence of *aavarana*, enclosure. It is neither *jada* nor *chaitanya*. It is different from both. This mind has many peculiar names like *ahamkara*, *buddhi*, *jeeva* etc. Just as an actor plays the roles of many and gets different names by playing different roles. Just as the same individual is called by different names as per his position, the mind also is called by different names by the difference in actions. There are the different names of the mind which is one but is called by different names by the different schools of thought. By their bad logic they attributed the qualities *anutwa*, *brahmatwa* etc. as per their whims and fancies in the mind and created different names to the same thing. The mind is *jada* as per one; it is different from jeeva as per another. Thus, *ahamkara* and *buddhi* are called by different people by different names. In my opinion all the creations of the world are of one form, as the *antahkarana* is one. The Naiyayikas, the Sankhyas, the Charvakas, the Jaiminiyas, the Buddhās, the Vaisheshikas, the Pancharatras called it by different

names as per their own versions of the mind. The grims started from different places and times reach their destination by different means. So all the different statements are of one Paramatma. As all these really do not know the truth of Brahma-tattwa and all possess peculiar knowledge, they quarrel among themselves stating that their views only are correct, and their methods only are right. These view-holders always interested in fruits of their actions performed those actions which would give their desired ends. Without caring for the Upanishadic teachings, they followed their wrong peculiar pet notions putting forward frivolous arguments. In the acts of bathing and giving alms, the man becomes the doer in different ways, the mind also becomes the doer in different ways. As per the peculiarities of cause the doer gets different names. Thus, the one mind is called differently as jeeva, vasana and karma. All that is experienced by the jeeva is the mind; one sans mind can not see even though he sees in the worldly sense. Only one with a mind good or bad sees, hears, touches, enjoys, smells etc. and enjoys happiness or unhappiness. To see the form light is necessary; to grasp any thing mind is necessary. The bound-minded is bound; the liberated-minded is attaining liberation. Only fools say that the mind is *jada*; if it is chetana, it does not possess the sense of *jada*. So, it is neither. The mind has popular actions and forms of joys and sorrows. Just as the mind becomes evident, the world is born thus. When the mind attains the One form, Brahmaakara, the world vanishes. Like the muddy water when it becomes impure, it gets the form of the cause. The whole world came out of the impure mind. The mind sans *jadatwa* is the form of the Brahman. It then can not be the cause of the world. Then the stone-like

jada form can not be can never be the cause. Just as light is the cause for catching the form, the mind which is neither *jada* nor Chaitanya is the cause for all things. If the *chitta* is destroyed, the world is destroyed. There can not be the world for one who has no mind at all. Though the time is one, it takes many forms by the change of seasons; in the same way, the one mind by different actions gets different names. The jeeva, ahamkara, manas etc. are one and the same. Those who created difference between deha, manas and jeeva in their sastras of bad logic are quite ignorant of reality and untrained under great sages like Vyasa etc. The power of mind is all-pervading, hence their bad logic also is in the god of mind. The whole peculiar world exists when in the Pure Consciousness, *Suddha Chaitanya*, impure power in the form of *jada-tva* enters. The spider is Chetana. From him the web is woven. Thus, from the Parabrahma, the real form of knowledge, Prakriti in the form of mind is out. Due to great ignorance, in all the false view-holders, their ideas took the form of the mind firm. Hence they took the world and the actions of chaitanya as different. The Pure Consciousness only became famous as jeeva, manas, buddhi and ahamkara. It is called in the world as Chetana, Jeeva and chitta. This is undoubted and irrevokable. (1-73)

97. The Glory of the Sky of the Self

Sri Rama said "So, you say that the peculiarities of the world are only the creations of the mind"

Vasishtha said "Rama if the waters of the mirage in the desert appearing by the great lustre of the Sun are able to envelop the Sunshine, the inanimate mind may cover the Atman, the supreme lustre. Then the mind is the cause of the world as you thought.

In the world, the form of Brahman, the mind takes the form of the world and becomes the form of man sometimes and the form of god sometimes. It shines as the form of a demon; it takes the form of a Yaksha, so does it bear the form of a Gandharva or and a Kinara. It takes the form of the sky, the earth, the wind, light, water; it spreads in the form of villages, towns etc thus it expands itself. You may ask, then what is the fun of thinking of the *sāthuladeha* as useless as a piece of grass, stick or creeper? One must think only of the mind. The all-spreading world is full with the mind; so the examination of the mind gives us the truth of *karthā* and *karma*; then the true Paramatma remains. Atma is beyond everything; it is all-spread; every thing depends upon it. By its grace only, the mind runs, spreads in innumerable forms and ways. The mind itself is the object of the mind. It is the cause for all bodies etc. It is it that is born; it is it that is dissolved as the Atman has no birth or death. By the correct thinking of the Atman, the mind vanishes. The dissolution of the mind is salvation. The destruction of the mind which is the cause of all illusions is salvation. One who gets it will never be born in the world."

Rama requested Vasishtha to tell him the way the mind was born and the way it spread. "Was not *Buddhi* essential for the spread of the creation?" he asked. Vasishtha said "Rama, Chittakasa, Chidakasa, and Bhutakasa are the three kindkas of Asa. The three exist with the power of *Chit* and are well established. It is Chidakasa that is the witness to the physical world and the presence or absence of *Buddhi* etc. and which is spread in all the beings. The Chittakasa is that which is the well-wisher of all beings, the highest by being the cause of all causes and effects; the

all-spreading and the form of *vikalpas*. The Bhootakasa is that which spreads to all quarters having a very wide body becoming the wind, the cloud and the lustre of the Sun. The Bhootakasa and Chittakasa are born from the Chidakasa. Just as the day is the cause for all actions and activities, Chaitanya is the cause for all. I am the form of Jada; No I am not the form of Jada - such an impure decision of the *Chit* is the mind. The sky etc are born from the mind. The three skies are created for teaching to the ignorant men, who have no knowledge of the Self. The division is not for the Jnanins. Really the highest Brahman is spread everywhere; it is every thing. At all times, it is the One, the Eternal, devoid of the very creations of Kala, time etc. All arguments and all creations of dualism and non-dualism are only for the ignorant, not for the realised souls. Till you attain the full knowledge of the Self there remains the creation of the division of the three skies and my teachings to you. Just as the mirages appear in sandy deserts by the terrible hot Sun like the wildfire, the Bhootakasa and Chittakasa are born from the Chidakasa. The Chaitanya, surrounded by illusion, becomes Chitta, creating a series of impure forms and shows the mesmerism of the three worlds. The absence of the true knowledge of the mother-of-pearl shows it as silver; thus only to the ignorant, there occurs the experience of Chitta, the mind, the impure form of Chaitanya. Therefore in the world, due to the defect of ignorance, there is bondage and due to the power of Jnana there is salvation. (1-27)

98. The Story of the mind

Rama, use the mind which somehow came from somewhere for attaining salvation with all your effort

If the mind is immersed in the Paramatma, the real form of Brahmatattwa, with no vasana whatsoever, it attains the form of the Self without any creation. The animate and inanimate world is under the control of the mind. Therefore, bondage or liberation is under the control of the mind. Once Brahma told me the story of Chitta. I will tell you. Hear attentively.

The Story of Chitta

There was a wild forest, wide, fierce and with no calmness anywhere. It was over a vast area of many yojanas. There was a man in the forest possessing many hands and eyes. He was fierce with a big body and long limbs. He was restless. Taking in his many hands many cutgels, beating himself with them, on his back, he was running in the forest. Fastly running and running, tired, legs and feet swelling, very fierce as the thick darkness of the night of the second quarter of the month, fell in a well dark, deep and dreadful. Soon he got out of it and began running and beating himself. After a long time he entered a forest fierce and full of thorns and thick with trees, creepers, bushes etc like a locust entering the fire. Next he ran hither and thither, beating himself. He then entered a forest of plantain trees, as cool as the rays of the Moon and attractive. Later leaving it, he ran and ran and fell again in the deep dreadful dark well. He came out and ran back; entered the plantain forest and the wide forest. I saw him with discrimination and with the power of my yoga. I stopped him for a while and asked "who are you? What do you want? What is the reason for your peculiar and frivolous action? Why are you so disillusioned?" He replied "I am none. I am not doing any thing ordinary or peculiar. You have disturbed me. You are my enemy. But I am neither happy nor unhappy seeing you". He

looked at his tired limbs and appeared as if dissatisfied. Like the cloud showering rain, he shed tears of sorrow, weeping. Later, he began to laugh and on his own accord threw off his limbs one by one. His fierce head fell first, his shoulders next, chest and stomach next. By the power of Niyati he did so and wanted to go somewhere. I saw another man like him, who was beating himself at a lonely place. He did the same acts as the previous man. At another lonely place, I saw another bird of the same feather. He also began behaving so. I stopped him from falling in the well. But he followed the previous man. I saw another of the same type. He fell in the dark deep well. I awaited him in vain. When I thought of going out, I saw him coming out. He was falling in the well again and I asked him some questions, he could not answer. But grumbling "Fool, you do not know anything", said he: "You sinner, bad brahmin" so crying he ran away. In the forest I saw thus many sinners. Some of them enlightened by my questions, attained peace after the body as false as a dream vanished. Some sinners could not appreciate my good questions; some were falling and rising in and from the deep well of ignorance. Some were coming out from the forest of the plantain trees after a time; some perished in the forest of thorns etc. Some could never taste peace. The great forest (of samsara) is still there. In it such people and such mad acts are still going on. You see it every day but do not realise for want of discrimination.

Fools without acquiring knowledge, living in the forest of samsara full of dread, thorns, spread in thick utter darkness, get immersed in sense-pleasures worship samsara as if it is a pleasure-garden of flowers and a bed of roses. (1-45)

99. *The Story of the Mind*

Rama asked Vasishtha "Sir, where is that big forest? How is it? Where did I see? Who are the men in it? Why do they behave so peculiarly?" Vasishtha replied "Rama, know that the samsara or the world is that big forest. It is full of *vikaras*. It is empty. The forest of samsara becomes empty only when by the discriminative thought of the Brahman nothing but the Brahman could be seen. When every thing appears as the form of the Brahman, then only the thick forest of samsara vanishes. Otherwise it appears as true by vicious, wicked thoughts. The men in the forest are no other than the minds of the sorrowful men and women of utter illusion. I am discrimination, I am their *drashta*, seer. Just as the Sun makes the lotuses blossom by his rays, I always enlighten them, some of whom attain peace of mind by my exhortation and attain salvation. Many do not like me due to their utter ignorance; consequently, they fall in the ditch of darkness of ignorance. The deep dark dreadful wells are the hells; those who enter the forest of the plantain trees are lovers of heaven; those who do not return from it are men of great good; men who fall in the wells and can not come out are great sinners; those who do not return from the forest of thorns, trees, creepers etc. are human beings. Some of the many human beings, change for the better, do good deeds, acquire knowledge and attain salvation cutting to pieces the ropes of their bondage. Many getting many kinds of bodies going from one female sex organ to another, going to hell, coming out of it and going back again, they roam. The thorny dreadful forest, with the human nature, with many desires and attachment with all kith and kin, is the mind. Those who go to the forest of trees and creepers are the human beings,

immersed in the pleasures of the flesh and the senses. The cool forest of plantain trees is heaven, which gladdens the mind. Some performing good deeds as prescribed by the Sastras, immerse in penance and attachment with the object of their meditation attain the worlds of the seven sages, the world of Dhruva etc. They are more lustrous, acquiring more of Self-knowledge than others; they always get good. Those who abhor me due to their ignorance are those who abhor discrimination and diligence. Those who say 'You are my enemy; alas! 'I am spoiled by you' are the men weeping. The weeping men were the mind at the time of renouncing the pleasures of the flesh. Those who have no full discrimination and those who are unable to get the highest state weep when they lose the pleasures of the flesh. Those who weep looking at their limbs are those worldly people who feel sorry for their wives and children with great attachment to them. The mind devoid of knowledge and attainment of salvation feels very sorry at the time of giving up attachment etc. The weeping man laughing means that he passed over ignorance and entered the borders of discrimination. Discrimination gives joy. The man laughing looking at the limbs is mocking at the mind when attachment leaves him. 'I have been for long deceived by you. Now I realised it.' As if saying so, the mind looks at the limbs, lobha, moha, kama and krodha etc. The mind laughs at from a distance looking at the senses responsible for its wretchedness, after the mind attains *viveka*, discrimination and takes happy complete rest in the all-spreading Brahman. 'I stopped him and questioned him' means that the force of discrimination controlled the mind. The limbs were exhausted and fell one by one means, when the mind is annihilated, the desire for pleasures of things is gone. The man

has thousands of hands and eyes means that the mind has innumerable forms. He beat himself means wicked ideas harm the man who possesses them. 'Beating himself and running' means the mind beaten by vāsanās runs after desire. See the peculiar play of ignorance, the mind troubles itself by its own desires. Without trying for attaining the state of Brahman, minds beaten by vāsanās run like this. It is the mind that spreads the sorrows, by the blows of which the mind becomes mad and runs hither and thither. Just as the spider spins around itself its own threads and becomes bound in it, the mind binds itself by its own vāsanās and desires. Just as the boy not knowing the coming harm to him with a fickle mind doing mischief courts disasters, the mind also without knowing brings its own disasters. Like the fickle-minded monkey which brings sorrows on itself by its own mischievous acts, the fickle mind brings troubles to itself. By constant practice of meditation and regular confirmation of the Self as every thing, the mind gets rid of its fickleness as well as sorrows. All the sorrows of the world increasing like mountains to beings are due to the dangerous mind. If the mind is tightly controlled, all the sorrows vanish like drops of dew with the Sun-rise.

By maintaining perfect character throughout life as per the instructions of the authoritative scriptures, acquiring the idea of oneness and equality, fully controlling the senses, without giving room for attachment and anger, behaving like a sage of silence, man without experiencing any sorrow or danger or the feeling of it, becomes firmly established in the position of the Brahman, the all-pure, devoid of all aberrations of birth etc and full of everlasting-peace. (1-44)

100. The origin of the Mind and the Cure of the Mind-disease

Rama, the mind came out of the highest Brahman, being *tanmayatmaka* as well as *atanmayatmaka* like the wave in the ocean. One who knows the general nature of water never thinks that the wave is different from the ocean; The knower of the Self never takes the mind as different from the Brahman. One who does not know the general nature of water thinks that the wave is different from the ocean. Thus the mind of the ignorant is the cause of the illusion of the world, and its roaming in the ocean of samsara. Just to teach to the ignorant, the difference is created but the difference is not in reality. The Parabrahma is all-powerful, the eternal and is full everywhere shining bright. In such an all-spreading, all-embracing Parabrahma, every thing is; there is nothing which is not in Him. He shines resplendent with all power, which he exhibits in the form of actions as he is all-spreading. The power of Chetana of the Brahman is in all the four kinds of beings, *andaja*, *swedaga* etc. It is the power of movement in the wind, *jadata* in the stone, liquidity in water, lustre in fire, nothingness in the sky and the power capable of attending to the day to day affairs in the world. All the powers of the Brahman are spread out in all quarters. The destructive power of the destructible things and the weeping power of the sorrowful beings is nothing but itself. As the Parabrahma is the seed of all things, it is the goodness of the good, heroism of the hero, creative power in all creations and the all-power at the time of the deluge. Just as the flowers, fruits and foliage, roots and branches are in the seed, all the worlds are in the Brahman. The false *Chit* called *jeeva* lying in between *schitta* and *jadatwa*, by the power of the *Chaitanya*, the

witness remains in the Brahman. Innumerable varieties of trees, creepers, bushes and shrubs, corn, and the whole world seen are the changed forms of Chaitanya. Therefore, all are the forms of Pure Consciousness or Chaitanya. The world, the *jeevatva* thinking, 'I am' all, all are the forms of *Chit*, *Parabrahma*. The real form of *Chit*, the all pervading Brahman shines resplendent, with great body. The Chaitanya, which has the power of thinking again and again, is called the mind. Just as the illusion of blueness as blue as the tail of the peacock in the sky prevails just as the water is supposed to be whirls and waves, the Brahman is supposed to be the mind and the *jeeva*. Therefore, the mind is born from the Brahman. All is the power of the Brahman and hence know that the whole world is the Brahman. All the divisions of 'that' 'this' 'I' 'You' etc are illusory. Even the causes for the difference in mind, the individual soul and the Brahman are also of the Brahman and not different from the Brahman. The power of Brahman is established in the mind. Just as the power of the seasons is in the tree itself, all the actions of the *jeeva* and all the qualities of the mind lie in the Brahman. Though the earth contains the power of producing the flowers fruits etc all through the seasons, it produces such as the *samskaras* of the seeds etc are fit. Thus, though the Brahman possesses all the powers of the *Chitta* but exhibits them as per the place, time and the nature of the land. False creation is no creation at all. When there is the power of the Brahman every-where and there is nothing else, who sees whom and what? All the beauties and peculiarities of the world are the creations of the mind as per their forms, number, difference and qualities and as all are the changed forms of the Brahman they are the Brahman themselves.

As per the strong feelings and intentions of the mind, all things happen. The creation of the *Indavas* is the example for this. Just as the wave in the calm water, the creation of the whole world is in the *Paramatman*. The cause for this is the *Parabrahma* in the form of the *jeeva*. Just as the whirls, bubbles, foam etc are nothing but water, all the worlds and their objects are nothing but the Brahman, to the knower of Self. In the ocean filled with innumerable waves etc. there is nothing except water. Thus, in the world of innumerable peculiarities, there is nothing other than the Brahman. It has no other thing in it with name, form or action. Creation, destruction, going, staying etc the *vikaras* of *drisya* are falsely supposed to be in the Brahman just as the mother of pearl is supposed to be silver falsely. Just as the hot Sunshine, shines as mirage; though having no name or form of anything, the Brahman shines as the beauties and peculiarities of the world on its own accord. The subject, object and predicate, birth, growth and death and every thing is that Brahman; there is nothing else than that. In reality, there are no *lobha*, *moha*, *trishna* etc why because how can the Brahman has such qualities on itself; how can the Brahman has *moha* or *trishna* on the Brahman itself? All the world, all its creations are the Brahman. Gold shines in the form of ornaments; the Brahman shines in the form of the mind. The mind or *jeeva* is nothing but the ignorance of the highest Brahman. The bondage, the result of ignorance becomes destroyed by the liberation, the result of knowledge. Just as the sky exhibits nothingness, the Brahman exhibits its *jeevatva* willingly. Though this *Jeeva* is the Brahman; on account of its identity with egoism etc, the whole seen world is the result. The contaminated *jeeva* is false like the two Moons,

the idea of dualism and when the jeeva realises his *advaita* with the Brahman, he becomes the Brahman. Thus, the words, their meanings, the views about them are all impossible; the Brahman is always true and unattached, then where are bondage and liberation? To call one always liberated as one who is always bound is false. Really there is no liberation at all; if the bondage is false, will not the liberation also false?"

Rama said "Whatever the mind thinks strongly that happens. So the creation of the mind also is false. How can it be bound?" Vasishtha said "Rama, the objects found in a dream are false in the waking state. Just so is the creation of the ignorant of bondage. Thus, in the opinion of the *jnanis*, knowers of Self the creation of Moksha also is false. This bondage and liberation are the results of ignorance. They are against the Smritis. In reality, there is neither bondage nor liberation. As in the example of the rope and the serpent, the non-existence of the object of comparison is to the *jnani*; the indescribable ignorance is of the *ajnani*. The knowers of the Self have no illusion or delusion about the bondage and liberation. The illusion or delusion is only to the ignorant. From the illusion-covered Paramatma, first the mind, next the creation of bondage and liberation and next the existence of the world etc came into existence like the story of the boy, as if true." (1-43)

101. The Story of the Boy

Rama asked "Sir, what is the story of the boy? How is it known to the world? What is the reason for your description of the mind?" Vasishtha replied "Rama, once there was a boy who knew no truth or falsehood or discrimination. He asked his nurse to tell him a story. The nurse for the boy's pleasure told

the following story happily and beautifully worded. That is this : there at one time in a town noted for its nothingness, were three Rajaputras, sons of the royal family, beautiful, virtuous and heroic. As the water-stars in the sky, two of them were still unborn; the third did not enter his mother's womb yet. As ill-luck would have it, their relatives died. All the three decided to go to another town for their best advantage. Dejected and sorrow-stricken the three started like Budha, Sukra, Sani in the sky. Very soft-skinned and elegant, their bodies on their way suffered ultrinness and were like leaves in mid-summer. Their feet became sore by the terrible heat and like deer separated from the group became sorrowful and expressed alas! The sword-edged grass made their feet painful; the Sun's scorching heat made them desperate; they went a long distance and saw three trees, twined by many creepers full with many flowers and fruits and foliage and the resting place for birds and beasts. Of the three trees, two were not yet born; the third has not even the seed. Under the shades of one tree the three took rest like the trio Indra, Agni and Yama under the shade of the Kalpavriksha. They ate the sweet fruits of the tree, drank the juice of the fruits, wore garlands of the flowers and took rest there for a long time and started again from that place. Going a long distance, at the time of the mid-day they saw three rivers, the waves of which sounded melodiously. In one of the rivers, there was no water at all; in the other two rivers also like the sight of the born blind, there was no trace of water. In the waterless river, the Sunheat - sufferers took their bath like Brahma, Vishnu and Maheswara in the river Ganges. They played in water and drank the pure, milk-like sweet water and became happy. By Sunset, they reached a future town, newly constructed

and having buildings very high like mountains. They entered the town full of flags, lotuses and pleasure gardens and melodious with the music of the townsmen audible to a long distance, and lakes with lotuses but no water-drop. They saw there three buildings superbly bedecked with gems; like the piece of the Meru mountain. Of the three buildings one is not yet constructed and the third has no walls at all. The three royal sons entered the third which is wall-less. When they were roaming in the building, they saw three golden utensils at a place. Of the three two have the shape of head-skull and the third was destroyed into pieces. They took the third utensil only and cooked in it a hundred measures of rice less ten measures with the other items of food. They invited three Brahmins for dinner; of the three two have no bodies at all and the third no face of any kind, but he ate away all the food; the royal sons ate the rest. Satisfied with the food, the three royal sons went ahunting in the future town. They are happy even to this day. Dear boy, I told you this good story; if you keep it in your mind, you will be a great scholar." The boy heard it and became happy. Rama after I told you the story of *Chitta*, I gave this story just to prove that the world is nothing but the *vikalpa* of the mind. As the story of the boy, if the *samkalpa* and *vikalpas* become strong, the whole creation of the *samsara* became strong. This false multitude of *vikalpas* spreads as the creation of bondage and liberation. What you see is not anything but *samkalpa*. What exists in *samkalpa* is that which does not exist at all. Either it must be what is not or what is inexpressible. The heaven, the earth, the wind, the sky, the quarters, the mountains and rivers are the forms of *samkalpa* as in a dream. Just as the three royal sons etc. are *samkalpamatras*, the state

of the whole world is only *samkalpa*. Just as the ocean with all its waves is water, nothing but it whatever is seen heard or thought of every thing is only *samkalpa*. From the Paramatma, first only *samkalpa* came out. Just as the day expands with the daily routine of the beings and the Sun, the form of the world spreads later on gradually.

Rama, the whole world is only the form of *samkalpa*. The vicissitudes of the mind, the professions of attachment etc, their objects - all, are only *samkalpa*. So, taking recourse to *Nirvikalpa-samadhi*, give up *samkalpas* and you will definitely attain peace (1-39)

102. Exhortation

Rama, only the ignorant man is deceived by his *samkalpa* and becomes deluded but not the knower of Self. In the indestructible Paramatma by the *samkalpa* of the destructible mind, the ignorant man only is illusioned." Rama asked Vasishtha "Sir, why is the Self disillusioned by the attachment of *samsara*? Who is the creator of the *samkalpa* that is perishable? Is it eternal Self or destructible Self? It can not be the eternal self, why because, if it is so the eternity of Self becomes false. The second also is not correct, why because the destructible self is neither *jada* nor *chit*. If it is *jada* it can not become one with the Self; if it is *chetana*, the *chit* can never have *samkalpa*."

Vasishtha said "Rama, in all beings, the Paramatma with *avidya*, in the form of *ahambhava* creates falsely beings (the destructible Selves) just as the boy imagines the Betala. In the only Paramatma, every thing is. Then where is *ahambhava* different from the One Self? In the Paramatma which has no difference at all there can not be *ahambhava*, but like the

mirage in the hot sunshine it appears by illusion. Just as water appears in the form of waves in it, the mind-gem sees saṃsāra in itself and appears as the world. So give up the illusion of the false thing, catch hold of the form of Truth and the everlasting Bliss, by discrimination, without any ignorance whatsoever. You are never bound; why do you weep thinking that you are bound? The endless Self can never be bound by any one. Difference is created in the differenceless Self. If the illusion of difference is got rid of there is no bondage, no salvation. The Self has no body but appears to have a body. Even if the body is cut into pieces, there is no harm to the Self or Soul in it. Differences, changes etc are only to the body, not to the Self. Even if the body is destroyed or is wounded, or is reduced, there is no harm to the Self; even if the furnace-bag of the smith is destroyed, there is no harm to the wind in it. Let the body fall or rise, there is no harm for us. Even if the flower is destroyed, there is no harm to the fragrance in the sky. Let the fog of happiness and unhappiness fall on our body-lotus but there can be no harm for us like the black bee roaming in the sky can not affect either us or the moon and the stars. Let the body fall, rise or roam in the sky, the Self remains unaffected. If at all there is any relationship between the body and the Self it is only that of the cloud and the wind, the black bee and the lotus. The form of the whole world is the mind. The Chidatma, the sole power of the world in the form of the mind is subservient to the mind. It can never be destroyed. The Self or the Soul remains forever undestroyed; it will never go anywhere. Therefore, by the destruction of the body, there need be no sorrow. The wind and the black bee when the cloud and the lotus are destroyed gradually go to the sky;

when the body falls the liberated soul merges with the Brahman. When the mind of one who roams in the world is said to be eternal, is there any need for saying that the Self is eternal? The relationship between the destructible body and the indestructible Self is like the relationship of the pot and the badara fruits, and the sky in the pot, (even if the pot is broken, there is no harm to the fruits or the sky in the pot). When the pot breaks down, the fruit goes to the hand; thus when the body falls, the jeeva reaches the *chittakasa*. So also, when the pot is broken, the sky in the pot joins the sky above. When the body falls, the individual soul remains in the sky of the mind. The mind-body of the being, covered by the cloth of death is hidden in time and place. Therefore one should not feel sorry for the deceitful mind. Even the fool knows that death is the disappearance of the soul not the destruction of the soul. When the bird is capable of soaring higher and higher in the sky, it leaves aside the eggs; so you are enlightened; leave aside the āśanas appearing falsely. It is the power of the mind that has likes and dislikes in the desirable and undesirable things and entangles itself in bondage. It created all this due to illusion in vain like a dream. As the mind is the form of avidyā, it is impossible to destroy it; its growth leads to greater sorrow. In the absence of the knowledge of the Self the mind makes the false world spread by leaps and bounds. When the fog covers the sky, it appears to be dirty; when illusion covers the mind, it feels that it is dirty and contaminated. The power of the mind creates the false peculiar world as if in a long dream. Just as the diseased eye by the power of imagination feels the blueness of the sky, the lustrous Sun and the Moon and becomes the subject of that imagination, the power of the mind by

its imagination as the form of the world becomes the subject of it and not otherwise. Just as the Sun by his power of heat melts away the snow, by the contemplation of the Self, please melt away the form of the false mind. One who desires the disappearance of the fog gets his desire fulfilled by the Sunrise, one who desires the destruction of the mind gets his desire fulfilled by the contemplation of the mind. Just as the magician by the power of his magic rains the false gold, the cloud of ignorance rains innumerable worlds which destroy the knowledge of the Self. The mind gets its own destruction by itself; so it dances with joy in the art of killing itself. For this destruction, the mind sees the Self unconsciously and unknowingly. The fool does not know the coming destruction to him. The desire of the men of discrimination, the mind gets fulfilled in no time by mere samkalpa; there is absolutely no difficulty for it in this. The mind with the samskaras of discrimination leaves aside its old samkalpavikalpas and different desires and becomes one with the Self. If the mind is destroyed, sure salvation is in the hand. Hence, the destruction of the mind itself is salvation. In that state all sorrows cease. Hence direct your efforts to the destruction of the mind and not for its construction, growth and increase. The mind is the king, full of ignorance to the forest of aviveka, indiscrimination, fierce and far-spreading, very thick and dense, possessing the tree called happiness and unhappiness and terrific Death-serpent. This alone is the cause for the greatest danger and fatal consequences."

By that time the Sun set. The assembly was prorogued for the day. All went away to perform their rites at the time of dawn. They spent the night well

and gathered the next day with the rays of the Sun saluting each other. (1-41)

103. The Greatness of the Mind

Vasishtha continued "Rama, like a wave in the ocean, the mind comes out of the Brahman, becomes wider and wider in course of time spreads the world far and wide. In no time it makes the short tall, small great. It shows its own form as that of others and that of others as its form. It makes even the unseen thing as big as the Meru mountain and shows to the world. This mind which came out of the Brahman makes and unmakes in a minute many many worlds, and destroys them. The whole world, animate and inanimate came out of the mind. The mind, full with the powers of time, place, action and substance, due to its fickle nature goes from one idea to another like an actor. It is this mind that makes the real thing as false and the false thing as real. It also feels so enjoying the fruits of its previous actions now. The fickle mind takes as good or bad the fruits of its previous deeds and the limbs employ themselves accordingly. Like the creeper, very well watered, gives flowers, nuts and fruits, the action that gives forth the things of pleasure or enjoyment in the form of happiness or unhappiness, created by the mind accrue at the appropriate time very fastly. Just as the boy makes playthings with the mud, the mind makes many worldly peculiarities. So, just as the boy thinks that the play things are real but quite unreal, the mind-created things also are quite unreal. Time which is divided into seasons makes the trees different from season to season. Thus, the mind also creates differences creating changes in the objects. It desires and dreams the mind makes the greatest distance as the smallest. So also all its actions. The

mind makes a moment as an age and an age as a moment. So the wise say that time and place are in the control of the mind. By the increase of *rajas*, the mind works actively and by the increase of *tamas*, it works slowly. It is becoming powerful in the high and the low differences of actions. That is the stronger the mind, the sooner the work is accomplished; the weaker the mind the longer it takes for fruition. As the leaves etc. are born from the tree, illusion, delusion and other defects, the coming and going of place and time are born from the mind itself. The fire is heat; the ocean is water; so all the affairs of the world are of the mind. The whole world, born from the fatal things called *drashta*, *darsana* and *drisya*; *karta*, *karma* and *karana*; *bhokta*, *bhogyā* and *bhoga* is mind itself. Just as the examiners of gold keep their mind always on gold and not on ornaments of different kinds, the wise knowers of Self find only the mind that spreads through out in the form of worlds, forests, mountains, objects etc. (1-19)

104. The story of the Magician

‘Rama, I will now tell you a story. You will know by it that all the magic show in the form of the world is under the control of the mind. There was a certain village called ‘Uttarapandava’ full of forests of innumerable trees on the earth. In that forest thick and fierce with trees, the hermits used to take rest. In the pleasure-gardens on the creepers, the *Vidyadhars* used to be in swinging pasttime. By the redness of the lotus-dust carried and spread by the wind, the nearby mountains appeared with red and pink colour. The forests full of heaps of flowers, shining bright appeared as the crest-jewels to the forest. The forests decorated with flower-shrubs and creepers spread

the villages. It appeared as though the village was hiding itself behind the *Kharjura* trees. The sounds of the forest-birds etc. spread to the skies. The fields with crops ready for harvest, like the grey-coloured stones, appeared. The forests full with the sounds of the peacocks, the sarasas, appeared as black with the *malala*, *patala* etc. trees, and with mountainous villages. Many kinds of innumerable kinds made grand sound there. With the fully-blossomed flowers-trees, the coast of the river appeared red. The maidens singing and dancing in the fields make even the god of love Cupid fall on their feet as their hearts they steal. The wind moved the cloud-like heaps of flowers. The *Siddhas* and *Charanas* came out of the houses, the caves of hills. The mountain-houses were so beautiful that they appeared to have been brought from Heaven; so beautiful were they. In the pandals constructed by plantain trees, the *Kinnaras* and *Gandharvas* were singing. With fair fragrance, cool-winds and lovely atmosphere the place was happy. While the pleasure-gardens gave a white colour, the Uttara-pandava shone very bright. Lavana, one of the descendents of Harischandra and a king of great justice ruled over the country, like the Sun ruling over the sky. The mountains there appeared like Siva, the wearer of *Vibhuti* by the white colour of his crest-jewel decorated by the flower of his fascinating fame. His keen-edged sword appeared as quite capable of killing all his enemies. The enemy dreaded by mere thinking of the sharpness of his sword. People always remembered his broad-minded beneficial nature, noble character and ready hand of protection to the weak, poor and the needy like Vishnu. On the top of the Sumeru Mountain and in Heaven, the heavenly nymphs sang his praise forgetting their bodies in overwhelming joy. The heads of gods like

Indra and others hear the praise with delight. Hearing that music, the swan, the carrier of Brahma began to follow it rightly. None was able to find an equal to him even in dreams. None ever found in him dejection, dissipatedness or any defect whatsoever. He never knew fraud; he never knew pride. Nobility he acquired just as freely as Brahma his *akasa-mala*. When the Sun reached that place of the sky which he reaches by the eighth part of the day, he came to his court and occupied his throne. He shone bright on the throne like the Moon in the sky. His dependent kings and the soldiers entered with humility and dread. After they duly took their seats, the damsels sang songs of joy. The sweet sound of the great musical instruments pleased all. Fair noble ladies fanned the king. The royal priests and ministers like *Sukra*, *Brihaspati*, etc., very intelligent and tactful were seated there. They sought the king's opinion in some matters and told him news of other countries. Sacred Puranas and *itihasas* were read aloud by the *Pouranikas*. The *Vandimagadhas* stood before the king and praised him with humility, clarity and respect. Then just as the thundering cloud, with lightnings enter the sky, to shower incessant rain, an *Indrajalika*, magician, entered the court with gaudy, peculiar and showy dress and ornaments, gathered from many years with great effort. Like a fruits-full tree bending by the burden of its fruits and saluting the great mountain, full of beauty, the magician fell on the feet of the king to salute. With the permission of the king he sat before him, like a monkey before a big tree giving shade to all and full with flowers and fruits. Just as with the lotus, full with fragrance, the fickle black bee with a desire to have gain speaks, the magician spoke to the king thus: "Oh Lord, just as the Moon looks

at the earth from the sky itself, be seated on your royal throne and see the glory of my magic show." Then like the illusion of Iswara the cause of all creations, he took out the peacock-feather-cluster and turned it this side and that side. It was the source of all delusion. Just as Indra the king of the gods sitting on his plane looks at his bow, the king saw the beautiful-peacock-feather-cluster. Just as the cloud enters the path of the sky with its paraphernalia of stars etc. a keeper of the horses (*Aswapala*) entered the court. A horse came running after him, like the horse of Indra, very speedy and very calm. Like the ocean-God of milk with the white horse spoke to Indra, the horseman spoke to the king thus: "Oh king, this horse is like the horse of Indra, the best of the horses in the world; this like the personification of the wind can go anywhere with the highest speed. Our king sent this horse to you. The glory of beautiful things increases when they are offered to the great and the fit."

After the horseman spoke thus, the magician said to the king, just as the *chataka* bird speaks to the cloud after it ceases its thundering sound: "Oh king, just as the Sun shedding lustre shines in the sky, pray take this horse and ride throughout all the worlds." The king saw the horse just as the peacock looks at the cloud driven by the wind, thundering. The king with wonder looked at the horse with rapt attention and stood like a painted picture unmoved. After a while, sitting on his throne, closing his eyes, like the ocean looking at Agastya, the drinker of her waters dreaded and shuddered, the king remained unconscious just as the sage, who is above attachment and anger, controlling the senses, turning the mind inside and enjoying the bliss of Self-knowledge, remains unconscious. None could make the king conscious, though he was shrewd,

victorious even over the mighty opponents and wise. Then the fans, shedding white lustre, stopped moving. The young ladies who were fanning also stood unmoved like the rays of the moon stand still. All the courtiers, also with all wonder sat in their seats unconscious like the lotuses with the unmoved lotus-dust, fallen in mud. Just as the thunder of the clouds stops after the fall of rain, the hubbub of the court became silent gradually. Just as when Vishnu in the great war with the demons was sorrowful, all the gods became sorrowful, when the king became unconscious, all the ministers and courtiers became sorrowful drowned in the ocean of doubt as to what they should then do. The closed eyes-face of the king appeared like a closed-petals lotus and all the faces of the rest discouraged and dejected looked like shrunken lotuses. (1-49)

105. The King's Experiences

After about two hours, the king came back to his consciousness just as the lotus becomes blossomed after all the raining clouds disappear. Just as the earthquake moves the mountain with trees and tops, the awakened and the ornamented king moved his body. Just as mount Kailasa moves with the movement of the elephants bearing the earth on the eight quarters, the awakened king moved on the throne. The king was stopped from falling from the throne by the nearby people, just as the *Kulaparvatas* like the Mahendra keep the Sumeru unmoved. The king then appeared as the ocean moved by the waves beautified by the moonshine. Like the black bee imprisoned in the lively lotus, the king asked "what is this place? What is this assemblage?" The courtiers asked the king "Sir, why are you so sorrow-stricken like the lotus having a black bee-sounding constantly and imprisoned

in and the Sun witnessing the approaching Rahu to devour? Like the gods asking sage Markandeya who was afraid of the forthcoming Deluge, the ministers asked the king, the cause for his astonishment. "Your state of mind caused us great worry. Even the strongest mind, that can never be broken or shaken, the delusion has broken and shaken, with no reason at all. The pleasures of the senses in various vicissitudes appear to be happy in the beginning but turn out to be most unhappy never entered your strong mind. Why is it that is shaken now? You always take interest in hearing the stories of the discriminate and the great. It is always calm and pure. Why is it that mind of yours is now got disillusioned? The mean mind which thinks that with the destruction of the objects of pleasure, it is destroyed, gets entangled in the worldly unreal pleasures but not the pure and the discriminate mind. With wretched attachment to the destructible body due to ignorance, the mind creates in itself the objects of pleasure and runs after it. Your prop is wisdom; you are courageous; you are a man of discrimination; you conquer the minds of others by your virtues; but still your mind also is disillusioned. What a great wonder it is. The mind devoid of discrimination and determined to enjoy the worldly things, runs after them but not the mind with discrimination and diligence. The ever discriminate mind will never lose its wisdom and will never run after mean objects. The wind can not blow up the Sumeru Mountain. The strong mind will never vascillate and it will never be tempted." Hearing the words of wisdom from his own people, the king became courageous and shone like the full moon. Just as after the season of snow and fall out of leaves etc, the Spring season comes with full bloom, the face of the king shone bright. Thinking of his

wonder, fear, delusion and sorrow, the king saw the magician just as the setting moon looks at the Rāhu shuddering in the sky. The king like Takshaka, the serpent-king spoke to the magician-mongoose the killer of the snakes thus: "You created great illusion which disturbed the ocean of peace greatly. The divine power in the spells etc is very great. It disturbs even the hearts of the strong. We are the daily administrators of the state; we can not afford to have such troubles and turmoils, even the minds of the great full with great discrimination become disillusioned for some time as in a dream or in magic. Oh courtiers, I will now tell you what wonderful things he showed to me and made me mesmerised as it were. Please hear. I will tell you. Just as Brahma prayed to by Bali destroyed the creation of Indra and exhibited great skill in a moment, during a short time I witnessed many acts and many passing shows." The audience asked the king to tell them his experiences. The king then described what he saw with a smile on his face, thus :

"With innumerable varieties of things, possessing numberless towns, lakes, rivers, mountains etc, becoming one with great mountains like the Mahendra, with all wealth and riches our country shines resplendent becoming the crest-jewel to the mother Earth. (1-28)

106. *The King's Marriage with a Pariah lady*

The full fledged glorious country of ours with innumerable tanks, lakes, rivers appears like the youngest brother of Earth. I have been the king of this country equally respected by the villagers as well as the citizens. Like Indra in his assembly called Sudharma, I shine in this august assembly. Like Maya of the nether world who was famous for his black

magic, a magician came to the court from a distant country. Just as the cloud struck by the gust of wind at the time of Pralaya shakes the creeper called the rainbow, he moved the cluster of the peacock feathers. Looking at it with great attention, quite disillusioned got up the horse that was seen there. Just as the big cloud, the *Pushkalavarta* chased by the gust of wind at the time of *Pralaya* speedily goes on the mountain, the horse ran with me on her back. Like the big wave of the fierce ocean at the time of the deluge goes on the earth, I went on it into a forest for hunting. Due to lack of discrimination, the mind becomes dirty and polluted by enjoying the quite transient pleasures of the flesh. It becomes insensible and goes far away from the Paramatma. Thus, I went far far away in the forest. The horse became exhausted when I reached another forest with no objects of enjoyment like the mind of the man of renunciation, fierce like the mind of a lady, dreadful like the world burnt by the fire of Deluge, devoid of birds, with cool unbearable winds, devoid of water and groves of trees, very vast and endless. It was like another sky, the eighth ocean and the fifth *mahasagara*, a vacuum, a dried up place, very wide like the mind of the knower of Self, fierce like the anger of a fool, devoid of the movements of men, green grass or green leaves. I felt very sorry there. I became dejected like the lady with great penury, devoid of food, fruit and relatives. Only the waters of mirages were abundant there. I roamed in that forest till sunset. I crossed over the forest, the middle of which was a big vacuum, like a man of discrimination crossing over the ocean of *samsara*. The journey in the sky makes the Sun reach the setting mountain, the quite exhausted horse took me to another forest. There on the jamboo and Kadamba

trees, the birds sang songs of joy and were like the dear and the near to the travellers. Just as the unjust hoarder of money possesses no joyous traits, the place does not possess even fine green grass. This is better than the previous forest. I thought. Of death and disease, people prefer the latter to the former. Just as Markandeya roaming in the floodwaters reached the Vata tree, the dwelling place of Lord Vishnu, I reached a jambeera tree. Just as the mountain after bearing the severe heat of the Sun takes a cloud as shelter, I took as prop a creeper under the tree which circled round my neck. When I was hanging by the creeper, the horse left me like the sin leaving the one who took bath in the river Ganges. Just as the Sun takes rest under the shades of the *Kalpavriksha* on the top of the setting mountain, I took rest quite exhausted by going to a long distance, for a long time. Then the Sun finishing all his activities took rest under the setting mountain. Gradually night entered and kept every thing in its stomach. Thick darkness spread through every nook and corner of the forest. Then just as the bird placing its face in the wings and hides in the nest, I hid myself in the midst of a sweet bower with fine sprouts and leaves. Just as one who loses his consciousness bitten by a poisonous cobra, like one who is in the claws of death, being in a state of utter forgetfulness, dejection and despondency and like one who fell in a dark ditch disillusioned, I spent the night which appeared like a kalpa like Markandeya, who roaming in the vast waters of the Pralaya thought a night as a kalpa. I had neither bath, worship of the gods, nor food. Like one tossed in torrential troubles, the night of turmoil I spent. Somehow I spent the night sleepless, courageless, vascillating like the leaves of the tree. Then darkness, the stars, the moon, and the

lilies became as pale as myself. The sports of betalas and the lion-like roars in that wide forest became calm; the screams and painful sounds of rubbing of teeth due to extreme cold and chillness also ceased; when I saw the East, laughing at me after drinking liquor playfully, with red colour. Then I saw in the East on the Iravata quarter-elephant the Sun-God and was so pleased that the ignorant man at attaining knowledge and the man of chill penury finding a gold-mine are pleased. Then I got up and erased my cloths just as Siva erases his elephant-skin before the start of his dance at the dawn. I then roamed in the forest just as Kala, Yama roams in the world of beings burnt by the heat of the fire of pralaya. Not even a single living being was found there just as not even a single virtue is found in the fool. Only birds with *cheechee kuche* sounds were found moving on the fruitless trees. After some time, the snow on the creepers became dried up. Then I saw a maidan with boiled grice in her hand just as the demons saw lord Vishnu in the form of Mohini with the pot of nectar in hand. I went near her, the girl of fickle eyes wearing dirty dress like the moon to the night. I asked her to give me the food to me "Dear girl, serve the good food to me; the riches of those who serve the poor increase day by day. I am terribly hungry as the serpent that just delivered in the hole of a tree." In spite of my repeated requests the girl did not serve me the food just as the goddess of fortune does not serve the sinner. But I followed her from place to place with my request for food. The maid said "Sir, I am a maid of the pariahs; my food is the meat of men, horses and elephants - the food of the Rakshasas. Just as goodness before a brute villager is of no avail, your following me will be of no use." Saying so she was going slowly and gracefully,

hiding behind creepers, sending slanting love-looks to me and thus exhibiting her love towards me, she said, "If you marry me, I will give you food because ordinary people like me will not help others without any selfish motive. Like the betala in the burial ground full of dust and dirt, my father is ploughing the land with the oxen. I am taking this food to him. But, if you will become my husband, I will give this food to you because the husband is more dear to the lady than her own life." Then I replied to her "I will marry you. Who will at the time of peril, consider caste, justice and method?" She was pleased and gave me half of the food just as Vishnu in the form of Mohini gave half of the nectar to Indra. As I was very hungry I considered it as sumptuous. As I was under great delusion, I ate the food, drank the juice of the jambu fruits and took rest for a while. Just as the cloud leaving the Sun goes, she was going leaving me. She appeared as taking my life in her hands. Just as the *yātana* body goes to the hell called *aveechi*, she went to her father fierce, wicked, big-bodied and bad. She told her father her love-affair with a sweet tone resembling that of a lady-black-bee and requested him to agree to the proposal. He said yes and as evening approached he left the oxen and sent them to the quarters just as Yamā sends his servants. We three left the forest, the abode of the *pisachas* as particles of snow filled the quarters. Just as the betalas go from one burial ground to another, we at the dawn in a moment went from that wide forest to the abode of the pariahs. There the cocks, crows, monkeys etc were cut into pieces and laid down there. The blood-stained ground was filled with mosquitoes. The birds were falling on the bones dried up in the Sun; some were making sounds on the trees. Some were eating

the meat spread in the sunshine before the house. Drops of blood were shed. Flies and mosquitoes made sounds falling on the pieces of meat held by the boys in their hands, the old men reprimanded the boys for crying and shrieking aloud. Just as the servants of Yama go to the place where the beings die at the time of Deluge, we entered the house of the pariah. In the house of this new father-in-law, I was made to sit on the chair of plantain leaves. With blood drops in her eyes, my mother-in-law was much pleased with her new son-in-law. After taking rest for a while, sitting on the skin of the deer, I ate the catables brought by the pariahs like the sinner experiences the fruits of his sins, accumulated from a long time. I also heard words of false love, which is the cause of all woes and which is unpleasant. Later, on an auspicious day, when the sky was calm, when all fit things for marriage were gathered, when all the meat and liquor and the food fit for the pariahs were kept ready, I was married to the black devil, fierce like hell to the sinner, by her father. At the time of marriage, all pariahas intoxicated with the liquor beat big drums. Laughing and playing, running hither and thither they made great sounds like the personification of the worst sins like the Brahmas batya etc. (1-72)

107. The Havoc

Why many words, falling a prey to the fascinations of that foolish matrimonial ceremony, I became cent per cent a pariah. The marriage festivities continued for seven nights. After eight months of sexual enjoyment my wife became pregnant and later delivered a girl, like a bad act causing dangers and the girl became the constant giver of sorrows. Like the wicked idea of a wretched fellow she grew up quickly.

After three years, my wife delivered a son duly becoming pregnant again. Just as one who is bound by the ropes of desires gives only misfortunes, the unlucky boy gave us only sorrows. Later my wife delivered another daughter and another son. Thus my pariah family grew. Just as one who kills a brahmin experiences innumerable hardships in hell, I experienced only sorrows in my life with that wife. In the middle of the forest becoming unconscious by the fluctuations in weather, roamed there for long like an old fish in the pond of small waters. By the worries of protecting the family, my brain was spoiled; I experienced many sorrows like one who is burnt by fire. I roamed through all quarters. The heaps of straw, I carried on my head, like sin personified, were great burden. Wearing a small foul-smelling piece of cloth that half covered the secret organ, I took rest under the shades of the tree, Dhavalika for a long time. Worried over the family affairs, troubled by the cruel weather, with a frail body, I suffered a lot. I hid myself in the forest like a frog. Innumerable quarrels resulting in innumerable tears teased me. In the caves eating the flesh of the pigs, I spent many days and nights dreaded by the terrific clouds that showered heavy rains. The rainy season, with black thick clouds, which is the cause for the growth of crops, passed. Due to great enmity with the relatives and constant quarrels with my wife, I left her and took the children to another home of the pariahs and lived there for long. Due to constant rub and rupture with the relatives, my face was like the face of the moon spoiled by the rude teeth of Rahu. Just as the meat brought from hell, the meat of the lions, I chewed and ate. Just as the old hag withstands the arrow of death, the clothless withstood the onslaughts of inclement

weather, the snowfall from the Himalayas and the rain of fog in the autumn. Possessing a wornout body and a wretched mind, I cut off many trees, like cutting off the good deeds. I ate the meat cooked in the earthen pots by my pariah wife. I, the deformed purchased meat of the sheep, the deer, etc, from others. I cut many animals, kept the flesh of their smooth limbs in iron pots, made them eatables and sold them for high price thus increasing money, like the increase of the sins of many past lives. The unsold, impure meat mixed with the wretched stuff, I dried up before the house-fronts of the pariahs. Like one fallen from the Rourava hell, I the ill-fated, like the one imprisoned in the caves of the Vindhya by the creepers of the shrubs and bushes looked upon the dawn, the disturber of my quiet for meat etc with anger and hatred and the instruments for digging etc with joy and friendliness. In this miserable condition, getting rid of the dangers of pariah life slowly, the dangers from wild beasts by the beating with the sticks, I protected the members of the family with foul food. I spent many nights under the palmyra trees, the leaves of which produced big sounds by the fall of rain, with forest mokeys. Troubled by the chillness, possessing hair like the ends of pins or needles, I bore the brunt of the rain drops wearing them like pearls. Becoming weak and wearied by hunger, for the sake of wretched pieces of meat like the pieces of clouds, I quarrelled with the members of my family. Making the teeth tight with utter chillness, having dirty body, I appeared as the near and dear one to the betalas. Just as at the time of pralaya, Yama roams with the ropes of death in his hands, I roamed near the rivers for catching fish with the angle in hand. Due to great hunger, I drank the blood of the beast just cut in the chest,

like the boy who fondly sucks the breasts of his mother. Looking at me, the eater of impure food covered by the blood of the burial ground, the betalas of the forest as if chased by Chandika ran away. Just as the desire to increase the tribe spreads, my nest to catch the birds and the beasts was spread by me. Just as illusion is spread all over the world, my nests were spread all over the forest. Many birds were caught and killed. As sin grew in me, the mind to do wicked deeds increased. My avarice like the river in the rainy season grew. Like the cobra chased by the wolf, my desire ran with high speed. Just as the cobra leaves aside its white skin, I left over completely my compassion for birds and beasts. As at the end of summer the sky is filled with clouds roaring, I was filled with crookedness as fierce as the sound of the rain and a sharp tongue. The unbearable foul-smelling creepers, I cut into pieces in thousands. Just as clumsy creepers grow in deep ditches many troubles and tortures, dreads and dangers grew in me. In the fierce fields of hell, where the Niyati or the command of God, divides the portions suitable for suffering at the appropriate time for the sins committed, grown with the rain of ignorance and bear fruits, I sowed seeds of sin. Just as Yama at the end of the kalpa spreads the nests of death on crores of beings, in the forests and caves of the Vindhya mountain I spread my nests to catch beasts without mercy. Just as Vishnu takes rest on the limbs of Seshha, I took rest placing my head on the necks of peacocks. My body looked like the cave of the Vindhya mountain, bearing grey colour, sounding like the wild beasts like the tiger etc, being the place of refuse, like the sky to the birds of fickle feet. Like Vishnu in the Varahavatara, the incarnation of the pig bore the earth full of beings, fruitful fields etc, my body bore

black and bulky, foul-smelling filth-piled and stit-ched cloth for a long time in the summer season. Like Yama making the world into ashes by the fire of Deluge, throwing the beings into the fire, I threw innumerable beings into the wildfire, which turned them to ashes. Just as a bad character addicted to debauchery causes deadly diseases, just as a man of wild anger increases his dangers, my pariah wife increased progeny, the cause of constant worry and confusion.

Thus the unblemished myself spent sixty years as sixty kalpas. This process of time is quite different from that process of time. I was bound by the chains of bad *vasanas* in my life as pariah; I abused many due to anger; I wept in distress; I ate foul food and lived in mean places. (1-48)

108. Undue Famine

The wheel of time rolled fast. I became weak by old age. My moustache became grey like grass covered with snow. Like dried leaves, happiness and unhappiness fell on me blown by the wind of *karma*, previous actions. Like arrows in war, joys and sorrows always fell on me; quarrels arose; I was caught in the whirlwind of desires and disappointments; I became helpless and desolate like a bird in the sky; I became stone-dull; I was like the sea full of worry-waves. Quite sorrowful, turning like one on the wheel, deluded, like a piece of grass in the whirlwind I went adrift in the ocean of time. I was wretched like a worm in the forest of the Vindhya, quite mindful only of food, I spent an year like a donkey with two hands. Just as the dead body leaves speed aside, I forgot my kingship. I was quite weak. Like a mountain wings cut off, I lived as a pariah. Like the Deluge in the

world, like wildfire in the forest, like the wave of the ocean on the shore, like the fall of thunder on a dried up tree, the dwelling-place of the pariahs, devoid of food, water and grass, like untimely death and journey to another world, famine spread in the mountainous region. Rainless clouds, quick destruction of things momentary, hot winds emitting sparks of fire, wildfires burning the dried leaves spreading far and wide, the place became grey like the hair of a *sannyasi* doing deep penance for over a long time. The terrible untimely famine coupled with wildfire destroyed the place and turned even grass and stones into ashes. The limbs of all beings were covered with dust and dirt and were impure. People suffered the worst hunger-torture. Due to utter lack of grass, food and water, the villages became deserted like forests. The he and she buffalos died falling in the waters of the mirages. The forest-sky was devoid even of the particles of water, carried by the winds. The very word 'water' made people run for it. Every thing became dried up by the hot winds; the woes of people knew no bounds. Not finding even leaves to devour, people began to die. Some began to try to eat the flesh of each other. The fierce wildfire destroyed all pieces of meat. Some were deluded thinking pieces of stones as food, some began to eat the stone-pieces of no essence. The parents and children falling upon each other wept and wept. The life-birds of *jivas* due to unbearable hunger flew away, from the bodies. As one cut the other, blood flowed. The hungry elephants tried to kill the lions and eat their flesh. The roaring lions, trying to kill and eat themselves roaming angrily made the cave fearful hells. Hot winds blew over empty trees. The cats accustomed to lick blood began to lick the red-coloured earth in vain. The forest winds coupled

with flames of fire formed as whirlwinds. The fiercely sounding fire made the forest blood-red. The smoke coming out of the burning stones covered the wild shrubs, creepers and bushes. The flames of fire covering the sky blown by the wind looked like the clouds at the time of Sun-set. The fierce and speedy blow of wind and dust-storms blow the umbrellas. The desperate children cried before the weeping parents. Men and women roaming hither and thither cut the dead bodies with their teeth and ate the flesh due to severe hunger. In the hasty process, they cut their own fingers, which became red with blood. Looking at the smoke and the shadow of the cloud, people mistaking them to water tried to drink in vain. The flying falcons mistaking the fumes of fire as pieces of meat tried to eat them. Limbs torn, ready to go to the next world, the worried hearts of weak people broke themselves by the sound produced by the burning fire. Like the *ghum ghum* sounds of the blowing wind the fierce wildfire increased. The trees there were full with the fumes of fire emitted by the mountain-serpents.

Thus with the untimely fierce famine, the whole place became affected and all the beautiful things there became ugly like the world burnt by the twelve suns. All were troubled by the hot winds blowing from the trees, caught by the flames of fire engulfing. That place of the great Vindhya became the sports-ground for Satan, Fire and the Sun. (1-30)

109. The Getting rid of Pariah Life

As God was unfavourable, a very grave danger like unexpected and untimely Deluge occurred. Just as the clouds leave the sky in the sarat season, people left their places and went to other countries, with their

kith and kin. Some who were unable to leave their kith and kin like their own limbs fell like trees cut off and perished. Birds before they get their wings fully developed will be eaten away by falcons if they leave their nests and roam hither and thither. Thus some weaklings who left the place were eaten away by wild beasts on their way. Like the locusts in the fire, many were burnt to ashes by devastating fire. Like stones from the mountain some fell in deep ditches by slipping. I started with my family leaving aside the rest of kith and the sorrowful country. Escaping from fire, wind, wild beasts and cobras, we proceeded on our journey. I bore my sons on my shoulders like dangers, reached the outskirts of the country and took rest under a palmyra tree, like one who left the *Rourava* hell and the lotus faded by wildfire in summer. Under that tree my pariah wife slept embracing her two children, my last and dear boy weeping with tears asked me pitifully for meat and blood. Though I said that they were not available, he wept again and again for them. I said "eat my meat and drink my blood." Unable to withstand the pain of hunger, he asked me for them. With affection and pity, unable to see his sorrow, I decided to join hands with my friend, death. I gathered some dried sticks and put fire in them; they began to burn desiring me as food making *chat chat* sounds. As I threw my body into fire, my body moved here as I was about to fall and became conscious by the sounds of trumpets etc. Thus the magician deluded me." As the king Lavana said thus, the magician disappeared. With eyes big with wonder, the audience told the king "Sir, the magician has no desire for money; so he is not a magician; he must be the illusion of God, by which alone we know that the world is the play of the mind. The world is the mind of the

Almighty Vishnu. The Almighty has all peculiar powers. By his delusion, he makes even the discriminate fall down. Where is this worldly wise, experienced king and where is this illusion? The ordinary magicians are all money-minded; they earn money by pleasing the minds of men. The money-monger will never disappear. So, we conclude that He came to teach us the illusion of the world." Rama I was also present in that court of the king. So, I saw it with my own eyes; It was not heresay. Thus, the mind spreads like a tree with vast and wide branches, flowers and foliage. By knowledge and regular discrimination, make it devoid of all *vasanas* and liquidate or dissolve it in Self. It then becomes Peace personified; the creation of difference disappears and ceases. That is the attainment of the highest, the final goal of perfect life. (1-39)

110. The Description of the Mind

Due to ignorance, the highest cause, the mind runs after the pleasures of the senses. It takes the forms of things and with innumerable peculiarities becomes filthy. With confirmed delusion the Self forgets its true form, takes the wretched form of the mind, becomes disillusioned from times immemorial with birth and death. Thus, the Self in the form of the wretched mind, becomes filthy with different *vasanas* and defects spreads sorrows just as the girl spreads her idea of false betala as real. With the cessation of all *vasanas* the mind becomes the Self, which destroys the sorrows within the twinkling of the eye just as the rays of the Sun destroy darkness in a minute. The mind makes the farthest the nearest and the nearest the farthest. Just as the boy plays with small birds greatly, it spreads by leaps and bounds in beings. Just

as the ignorant traveller thinks as devil the log of wood found at a distance, the mind with *vasanas* is afraid of even fearlessness. Intoxicated with liquor, one thinks that the earth is turning round; in the same way with the filth of the *vasanas*, the mind thinks that the friend is the enemy and the enemy as friend. When the mind is disturbed even the cool moon appears to be throwing the thunderbolts of extreme heat; even nectar appears to be poison for the disturbed mind. The mind covered with *vasanas*, as in a dream, comes across the creation of the towns for the *Gandharvas*. The waking stage appears as the dreaming stage. Deep *vasana* is the main cause for the delusion of the *Jiva*. So, cut to the root the *vasana* and remove it for good. In the sweet bowers of the creepers of samsara-forest, the mind-beast is dragged by the nest of *vasanas* and is thrown into the mire of sorrows. Whoever gets his *vasanas* destroyed by the spiritual discrimination, the lustre of his knowledge shines like the lustre of the Sun in the cloudless sky. So Rama, the mind is the man, not the body. The body is inanimate; the mind in it is neither animate nor inanimate. It is beyond both. What the mind does is the thing done really and what the mind leaves is the thing that is left is the thing that is left over. This whole world is the mind. The whole earth, the sky, the wind and the *mahat* are all the mind only. If the mind does not think of the form of objects as lustre etc. the Sun etc. would not have appeared as such. The fool is the mind that is in the ignorant state but not the body. As the mind sees, it is the eye; as it hears, it is the ear; as it touches it is the skin; it smells as it is the nose; as it enjoys the taste it is the tongue. The power of the mind is very peculiar and vast as is evidenced in its different actions in different ways. Just as the actor plays the

roles of many, the mind in the form of senses in the body behaves differently. It is the mind that makes the little great and the great little. It makes truth as untruth and untruth as truth. It makes the sweet thing as sour and the sour thing as sweet; it makes the enemy the friend and friend the enemy. As per the wishes of the mind, it appears and is experienced. With a disturbed mind in a dream Harischandra felt one night as twelve years. As per the mind, Indradyumna (Revata) in the town of Brahma experienced a moment's time as a *yuga*. To the one who becomes a king the next day, to-day's imprisonment also will be happy. In the same way, one whose mind is immersed in the thought of the Self and is happy, feels even Rourava Hell as the highest place of bliss. If the thread that joins together all the pearls is burnt, all the pearls will fall scattered. Thus, if the mind is conquered, it means that all the senses are conquered. The mind has tremendous capacity to create false impressions of things. Hence, the Brahman, of the one and the same form, pure, changeless, subtle, eternal, witness-like; spread in all things, quite different from the senses and sense-pleasures, silent as it is beyond senses like word etc. is mixed with the body and is made inanimate. It is made as desire and thought inwardly and outwardly as mountains, rivers, sky and the oceans etc. Thus the mind creates unnecessary vain delusions. Though often enlightened by serene discretion, the mind if it likes thinks even mean things as great and vice versa; the mind that is unable to realise the true Self creates likes and dislikes in things but the mind that realises the truth will never. The mind, imagined from the power of Chetana imagines wind from the moving bodies, lustre in the lustrous things, liquidity in the liquid things. Hardness in earth,

nothingness in the sky, it acquires. It has its existence as per its own imagination. See Rama, the power of the mind. Even in the absence of Desa and Kala, place and time, the mind makes the black thing white and the white thing black. When it is engrossed in some other thought, even grand dinner will be of no relish. What the mind sees is the thing seen; what it does not see is not seen even when it is very near. Just as thick darkness creates peculiar forms, the mind creates in itself the creation of the senses. The mind is the form of the senses since it possesses the forms enjoyed by the senses; the senses are the form of the mind since they get the things possessed by the mind; but the mind is greater than the senses as they are born from the mind. Those who know the oneness of the two though they are different i.e. those who do not think the mind to be Self but like the body only, inanimate are the real knowers of the Self; they are the *Mahatmas*, great Souls; they deserve our salutations ever. Even if the most beautiful lady, very well dressed and ornamented, emitting perfumes of a high order, of very beautiful eyes and lips gives them the pleasure of union, they remain like logs of wood and rocks of stones, undisturbed, unattached and unrelated. When the mind is attached to the Self, even if one's hand is eaten away by wild beasts, he will not be aware of it. By mental practice strict and constant one feels sorrows as pleasures and pleasures as sorrows, very easily and spontaneously. When the mind is inattentive, the story told seriously and sincerely will be split up like the creeper cut off by the axe. Even if one is in the house, if his mind is in the mountain, the pure clouds, the caves etc. delude him in his sleep and he experiences sorrows. When the mind in sleep expands with its whims and fancies then towns and

mountains with their natures appear as in the sky. When the Self in dream falling from its glory, gets disturbed, then like the wavering ocean expands its waves in itself, the mind also expands towns and mountains in the heart. Just as the waves come out of the ocean, from the mind which is in the body, in the states of dream etc, the towns and mountains etc come out. Just as the leaves, stems, flowers and fruits come out of the seed, the stages of waking and dreaming come out of the mind. A woman carved in gold is not different from gold; the waking, sleeping dreaming stage; actions are not different from the mind. Just as the flow, drops of water, waves and the foam are not different from water, from which they are formed, the different kinds of peculiarities come out of the mind. Only one actor plays the rôles of different characters of different sentiments, the power of the mind wears the forms of the waking, dreaming and sleeping stages. Just as the mental attitude of king Lavana made him a pariah, the wide world is only the expansion of the mind. *Sphurana* or thought is the form of the mind; whatever form it thinks of, it gets that at once. Now, do as you please. The mind remaining in the being becoming many kinds of towns, mountains and rivers, etc, expands the world full of waking, sleeping and dreaming stages. Just as Lavana acquired the state of pariahhood, the mind acquires demonhood from godliness and treehood from serpenthood. The one is the husband to the wife, son to the father etc; in the same way, the mind is the one which is called by different names and forms by its own desires. The mind gets destroyed by its will; it is born by its will, though it is formless it acquires *jivakara* by constant and continuous practice. The mind with *vasanas* and delusions is spread everywhere; it is born with *samkalpa*,

thought; it by its thought gets happiness and unhappiness, fear and fearlessness etc. Just as there is oil in sesame seeds, happiness and unhappiness both are in the mind. They appear small or great as per place, time and need. The oil is out when the seeds are crushed; happiness and unhappiness will be out with the thought of the mind. The thought of the mind is called by the signs place, time etc. because it is by thought that the state of place and time have existence. It is by the thought of the mind, called the subtle body (*sukshma sareera*) the physical body (*sthula sareera*) becomes peaceful; flourishes; goes elsewhere; becomes good and expands. The mind with different efforts and actions created by itself, shines in the body and exists like the lady chaste in the harem. Therefore, whoever does not give place to the fickleness of thinking of the sense-pleasures, his mind becomes calm like an elephant, bound. Just as the enemy becomes unmoved by the arrow called *Stambhanastra*, immovable arrow, the mind becomes unmoved by the arrow of control by spiritual practice and will never go towards sense-pleasures. He alone is the great man, the rest are worms in mud, or equal to them. Rama, whoever keeps his mind in concentration firm ever, he attains by meditation the highest state of perfection, the *Brahmatwa*. If the Mandara Mountain does not move, the ocean of milk will be calm; if the mind does not create delusions, the illusion of *samsara* vanishes. The facets of the mind immersed in sense-pleasures are the places where the seed of the poisonous *samsara* is born. Therefore, the wicked black bees, the brainless *jeevas* immersed in the ocean of desires, lust, anger etc. in the flow of the river of *samsara*, depending upon the lotus called the fickle mind, roaming entangled in the speedy whirlwinds of *jadatwa* (ignorance) suffer

innumerable troubles, torn by many sorrows, always fall a prey to the dangerous worries and perish. (1-67)

111. The Cure for Mind - disease

Rama, the mind is a dreadful and fatal disease. To cure this, the patent medicine is within the reach of every body. I will tell you what it is. Hear carefully. The medicine is very well tested and found to be quite effective. By self-effort in the form of knowledge of Self, leaving aside the desires, the mind-devil is sure to be conquered. Leaving aside the desired subjects, completely annihilating the defects of the mind like likes and dislikes, one who keeps his mind cool the mind is surely conquered like the elephant conquering the elephant devoid of teeth easily. By self-effort to gain Self-Knowledge the mind-boy taken out of the vain objects of *samsara*, engaged in the true Self-realisation, is made full with knowledge and is saved. Rama, the mind-metal is heated in the fire of sorrow and is cut off by the mind-metal itself by making it devoid of worries, courageous by the Scriptures and the fine association with the good and quite peaceful. By affection and beating, the boy is changed from one attitude to another, from one action to another, the mind also can be easily changed from one idea to another. Engage the mind in the good act of great *samadhi* and make the mind one with the Brahman or the Self. Fie upon the man-worm to whom renunciation, which is within him and which is ever useful, of the giving up of the much desired outward objects of the sense-pleasures, is very difficult and unimaginable. Turn even the sense-pleasures as nothing but the forms of the Brahman by the thought of 'every thing is Brahman' and conquer the mind easily just as a strong hero conquers the boy very easily. The mind

can easily be conquered by the Self-effort in the form of Self-realisation. The mind that is thus conquered turns towards Self-realisation without any effort. Fix up on those men-foxes who can not have control over their own minds, which is in their hands and which is very easy. It is impossible to acquire the glorious state of the Brahman, if one can not control his mind, quite possible by one's self-effort, which is in him in the form of giving up the desires and objects. Get at the everlasting Bliss of Self-realisation, while you are alive, which is quite possible by the destruction of the mind. If one does not abhor the outward sense-pleasures and does not possess annihilation of the mind, which is the giver of the bliss of Self-realisation, the exhortation of the teacher, the deep study of the scriptures and the potent spells etc. will be useless. With the sword of desirelessness when the mind-tree is cut off to the root, the *jiva* then attains the form of the Brahman, the all-spreading real Self the abode of Peace. By the Self-realisation, by destroying the *samkalpas* which are fatal one attains the Peaceful *Jivanmukti*. The *jiva*, the owner of the body, has no difficulty whatsoever in this. The attribute *Prarabdha* has no value and hence, do not care for it. Make the *chitta*, *achitta* by the Self-effort in the form of *achitta*. By the glory of Self-realisation, destroy *avidya* or ignorance completely dissolve the mind in the Brahman and get at the all-full form of your own. First, think of the object of *Chit* and then make it firm, be peaceful and get at the *Paramatma*, which is beyond *Chitta*, the mind and remain there forever as All-Bliss. Attain the eternal *Brahmapada*, making *chitta* as *achitta* by self-effort in the form of Self-realisation. By mistake one may think of the west as east, but by self-effort, the mistake may be corrected;

thus, the mind also can be conquered by knowing its reality. Unhastiness is the cause for all riches; Unhastiness is the weapon to conquer the mind. The conquest of mind makes the conquest of the three worlds as a piece of straw. In the happiness of kingdom, there is the unhappiness of defeat by the enemy; in the happiness of heaven, there is the unhappiness of falling down to Earth; turning the mind from the senses to the Self, there is no difficulty or danger. The man who can not conquer his own mind is good for nothing in the world. ('I am a man' 'I died' 'I am born' 'I am living') - all these are the wretched creations of the mind and are false. Really, none is born and none dies, why because the mind itself is able to know its own death and going to another world. The mind goes to another place and appears as a different form; this process goes on till one attains salvation; there is no fear of death; it is the creation of the mind. The mind roams in this and the next world but it is mind till salvation; there is no other form to the world than the mind. The sorrow experienced at the expiry of brother, father and mother etc. by delusion is only the sorrow of the mind and not that of the Self, which is ever changeless. It is the unanimous and the only conclusion of all philosophers of heaven, earth, the nether world, the islands and continents of the world that the dissolution of the mind in the *Paramatma*, which is desireless, all powerful, all - safe, all-defectless and the approved final end-of-all *srutis*, is the only way of attaining salvation, which can be attained by no other means. Salvation is attained by the perfect peace of mind the only *Chit* that becomes the residue. Man attains perfect peace the moment self-exhortation in the form of realisation of the Self, which is true for all times, all expansive and devoid of all

impurities. Rama, cut off the mind with the wheel of *Chidrupa* shining resplendent in the vast sky of the heart that every thing is nothing but the Brahman. Then, there will be no mental-worry whatsoever to you. Take it that the mind is torn asunder, or destroyed only when the worldly most beautiful wife and children are found to be full of ugliness and fatal to you. The world that is seen, the body, mind and intellect and the differently binding houses, fields or lands, monies etc. are the limbs of the mind. By not thinking of them, these limbs of the mind, like the clouds in the sarat season, will disappear gradually. Just as the clouds of sarat are destroyed by the wind, by the utter desirelessness of the mind, it will vanish. In fire and fiery weapons, there may be fear. What fear is there in desirelessness, which is in one's own hand, very easy to attain with serious effort, and very pure. Every one from the child to the cowherd is quite aware of 'this is good' and 'this is bad'. Just like the boy, the mind must be put to the right and useful path, as like the lion this is very difficult to conquer. Those who destroy their mind are the greatest. They attain salvation and make others attain it. Like water in the mirage, the fierce fatal delusive dangers are born from the mind and its thought. Even if the fierce winds of the Deluge blow, all the oceans become dangerously flooded and even if the twelve Suns arise in the sky, the mind is least harmed. It is from the seed of the mind, good and bad, auspicious and inauspicious and all the worlds-with these leaves the tree of *samsara* is born. Oh Rama, establish yourself on the golden throne of the Self in the kingdom of desirelessness. That is possible only by strong desire and it gives the fruits of desires. Just as the extinguished fire gives coolness to the one who desires it,

the gradually dwindling mind gives indescribable happiness to the *jiva* if he desires it. If the mind desires, it can show lakhs and lakhs of cottage-like *Brahmandas* differently and clearly in the *Chidanu*, the atom of *Chit*. Rama, conquer the mind, which by simple will creates innumerable *Brahmandas* and causes innumerable dangers like birth and death, by ever-joyfulness, the glory that is attained by constant practice and attain the highest conquest. May you attain quickly, Rama, the glory of attaining everlasting bliss, the coveted position of realised souls, very pure and egoless, mindless, sorrowless, peaceful, and devoid of all birth, death etc. (1-46)

112. The Destruction of the Mind : Its conquest

Rama, the mind gets those things, which it very strongly desires in that way in which it desires. Just as bubbles in water arise naturally without any reason whatsoever, and disappear, the high speed of the mind arises and disappears. Just as coolness to ice, blackness to the eye-paste are natural qualities, fickleness, the speed and slowness of desires is the quality of the mind."

Rama asked "Sir, for all activities the main cause is the mind. How is it possible to check by force the speed of this fickle mind?"

Sage Vasishtha said "Rama, the mind without fickleness is nowhere found in the world. Just as heat is the quality of fire, fickleness is the quality of the mind. The power of action (*kriyasakti*), the cause of the world, found in *chittatwa*, which is the form of *chaitanya* enveloped in *maya*, illusion is the power of the mind in the form of the vain world. Except movement and non-movement, there is no other quality to the wind; thus except fickleness there is no

other quality to the mind. Mind without fickleness is mind dissolved; the dissolved mind the attainment of the glorious state is penance; it is salvation itself, as per the *sastras*. With the dissolution of the mind, the sorrows disappear; the moment it prevails, the moment sorrows enter. If the mind-demon spreads, endless sorrow is the result. To attain the happiness of salvation, the endless and the undescribable bliss, by constant effort, Rama see that the mind is dissolved. The fickle-mindedness is the source of all *vasanas*. It is *avidya*. Destroy this *avidya* at once. The destruction of *avidya* in the form of *vasanas*, in which the power of the mind is dormant, by renouncing the outer affairs, bring forth the happiness of salvation, the greatest ideal of life. Rama, the form that is in between *sat* and *asat*, *jada* and *chaitanya* is the mind, it is said. The mind is equally interested in both. It attains *jadatwa*, when it constantly thinks of *jadatwa* only and becomes polluted. By self-effort putting forth on the lines suggested by the *Sastras*, one gets that thing on which he concentrates his mind; the mind gets that form by constant practice. By self-effort conquer the mind by the mind itself, get at the glorious state of sorrowlessness and be happy ever and anon, without any doubt whatsoever, firmly established. Rama, confine yourself always to the destruction of the mind. By force drag it out from the sense-objects; this is the only way for salvation. Your mind itself can control your mind. A king only can conquer another king. The mind with discrimination is the ship that steers clear of troubled waters the man who was caught by the crocodile of *trishna*, avidity, in the speedy waters of the ocean of *samsara*, entangled in the whirlwinds of sense-objects. Rope-like strongly bound mind is to be conquered by mind only and free the Self from

bondage. There is absolutely no other way of doing this than that is said above. The wise man must quickly eliminate from himself the *vasanas*, stitched together by the senses, always tempted of going towards the outer things and commonly called the mind. Why because, if the heat is cooled down, the fire also will be extinguished; if the *vasanas* are destroyed, *avidya* also gets destroyed. Rama, first get rid of the *Bhogavasana*, subtle desire for sense-enjoyment, next the desire for differentiating; then leave aside the mind and the senses and become happy with no *kalpas*, frustrations. The *vasanakshaya*, *manonasan*, the *avidyanasana* are synonyms. They mean the elimination of the *avidya* which covers *Purnananda* by means of the idea of Self-Realisation. The greatest *manonasan*, destruction of the mind is that state which the witness does not enjoy through the mind, which it enjoyed previously. *Nirvana* or salvation is the complete elimination of the enjoyment of sense-objects. Sorrow is that state of the enjoyment of the sense-pleasures. By self-effort, the non-enjoyment of senses is got in a minute. So, always immerse yourself in that effort.

Rama, what sense-pleasures you have in your mind and the means by which you get them, know that they are all false. Treat them as born from the sprouts of the seed of ignorance, leave aside the mind with the seeds of *vasanas* and ignorance. Be self-satisfied completely. Never enjoy or experience joys or sorrows born of the senses. (1-27)

113. Description of ignorance AVIDYA

Like the illusion of two moons, the *vasana* is false. So it deserves to be left aside at once. This *avidya* is false; but the ignorant find it as true. In the *avidya*

opinion of the wise, it is: non-existent as it is unreal. It is accepted only in name as the words 'the son of a barren lady' etc. Hence it can never be true but is ever false.

- 3 Rama, do not become ignorant, you are enlightened. Really there are no two moons in the sky; the appearance of two moons is delusion. In the same way, there is only One. The appearance of two ^{divya} ~~divya~~ is delusion. It is *avidya*. In the world, except the only Brahman, there is nothing else just as there is nothing except water in the vast ocean full of waves.
- 5 All the things are figments of imagination; never think that they are real. Do not attribute to them the qualities of SELF, devoid of the bondage of *maya*, illusion, the eternal, the all-spreading and the all-pure. Rama, you are not the doer, why attachment with the actions? When there is only the two-less SELF ^{with dual, ungratified} existing, who else is the doer? What else is action? Do not ever think that you are the doer. When you think so, there is no fruit, attainable by your self-effort. Rama, do actions disinterested, then you will never become the subject of them; If you are not interested even in your not being the subject, you will become the subject even. You will be above both. You are the non-doer and the ever seer of the Self. Even if your body does anything, you will never have the delusion that the Self is the subject. If the doership is true, you may accept it, if it is false, reject it. The idea of action is only when there is the attainment of result; if the result of the action is real, you may attach significance to actions; when it is false, there is no meaning in your interest in action. Where all as in magic is full of illusion and complete vacuum, therein what will there be interest? There is nothing to like or hate. Rama,
- 11 *avidya*, the seed of *samsara* is really unreal but appears

as existent and has a wide wide form. With its false appearance, it is the running wheel of *samsara*; this is the *vasana* of the mind that deludes the *jeeva*. This *avidya* is like the creeper of the bamboo; very beautiful, but inwardly it has no substance or essence. Even if you cut into pieces, it is not destroyed like the waves of the ocean. This *avidya*, whether it is possible to catch it with the hands or not, so elegant as the ripples of a stream, it has a sharp sword-like edge to cut into pieces the *jeevas* immersed in the sense-pleasures, who are compared to the trees on the shore. Though it appears to be with many reasons capable of doing actions, it is quite useless in attaining the true *Purushartha*. It is like the flow of the waters of the mirage, the waves of which are false and the existence of which is only in name. It exists curved at a place, ^{straight} pure at another place, long at one place and short at another, light at one place and permanent ^{in one place} at another place, wavering at still another place to the ignorant. All the objects created by its influence have mutual differences. ^{Hollow} Essenceless, it appears to be full of essence; though very ugly it appears to be very fair. Though it is truly existent nowhere, it appears to exist everywhere. Though inanimate, it appears to be animate and increases the fickleness of the mind. Though it does not stand anywhere even for a second, it appears to be eternally true and firm. Though it is pure like a flame of fire by the quality of *sattwa*; by the quality of *tamas*, it is dirty like the seed of *masha*. It appears due to the power of *Paramatma* and disappears when *Paramatma* is realised. This *avidya* shines in the darkness of ignorance; it dies in the light of knowledge. Though it is nothing like the waters of the mirage, it shines in different colours vainly. This is curved, full of poison, very subtle, very hard, fickle

like a miserly woman, and has the form of *Trishna*, avarice like the black serpent. With the lack of attachment it quickly dies like the lamp without oil. Though there is no oil (attachment) it goes on shining like a particle of red lead *sindura*. Fickle and momentary, giving great sorrow to the ignorant, who are immersed in inactivity, this *avidya* appears like the lightning, fearful. By great effort, it catches and destroys; appears again and again and disappears. Being momentary like the lightning, it is not found anywhere however much searched for it. Undesired, it falls upon all. Though attractive, it is dangerous, so none desires it like the garland of flowers unseasoned. Though forgotten, it causes the illusion of happiness. Like the creation of a bad dream, it is dangerous more often than not. This is the confirmed opinion of the wise in innumerable instances. This *avidya* by its creative power creates, preserves and destroys the wide, wide worlds in a moment. It is this that making *Lavana* think a moment as many years and king *Harischandra* a night as twelve years.

It is this *avidya* that makes the separated couple, the enjoyers of women, wine and wealth think of one night as an year, a long time. By the influence of this, the deluded think of time as differently. To the happy, it is short; to the sorrowful, it is long. It has as much subjectivity by the proximity of *Chaitanya*, in the actions as the lamp in shining etc. The woman in a picture, though possessing beautiful face, lips, bulky breasts etc. can not possess the qualities of a woman and is quite useless for practical purposes, in the same way, this *avidya* also possessing the form of the *vanas*, previously enjoyed is quite useless in spiritual matters. This *avidya* in the form created falsely, as in the kingdom of the mind's imagination,

shines, though false, though spreads with thousands of branches, is really false and never true. With false vain show, this *avidya* like the mirage deluding the unwise cattle, deludes only the ignorant and never the wise. Like the foam in water it is born, it is destroyed at once, though it is thus momentary, it is permanent as a flow. Like the inanimate snow-lump, it is fickle and is nothing if well understood. This *avidya* with its fierce form, full with *rajas* (dust; the erotic quality) capable of occupying all the worlds, is roaming everywhere. Like a particle of dust, it causes grief when touched by the limbs, bearing in its stomach the water called *Paramatmarupa*, this *avidya* occupies the worlds and roams.

This *avidya* is like a wide cloud full with water. Like the rope by the many pieces of straw, this becomes strong by the essenceless bond of *samsara*. The poets falsely described it as wave-like, lotus-like etc. It resembles the thread of the lotus-bead, remaining in dirt and possessing many defects. Though people say that it increases, really it is not so. Like the sweet but poisonous sweet-meat, it may appear to be sweet, but it finally turns out to be fatal. Destroyed, it goes somewhere like the light extinguished. If the dust is taken by the fist and is spread out, the place becomes full with atoms but taken by hand nothing comes out. In the same way, the *avidya* may appear as snow-dust, but taken in hand, it dissolves and it appears as the blueness of the sky without cause. Like the ignorance of seeing two moons, illusive like a dream, *avidya* is born and in the form of nothing exists as falsely as the man in the boat thinking that the trees on the shore are going and not the boat. When the mind is polluted with this, then man deludes himself by the full illusion of *samsara*, long and dreamlike.

When this avidya envelops the Self, like waves in the ocean, many delusions appear in the mind, and appear. By the influence of avidya, the true, the all perfect Brahman, Self appears as *asat* false, ugly, mythical world appears as beautiful and true. Getting up on the chariot of sense-pleasures, this avidya, in the form of *vasanas*, deludes the mind and like the man binding the bird, binds the *jeevas*. This avidya takes the form of the mother, having breasts full with milk with eyes kind and compassionate, gives man joy and happiness. This avidya is capable of making even the moon, who fills the world with the flow of nectar-like moonshine, giving great satisfaction to one and all, full with poison. This avidya, having no senses, indriyas or their activities makes the *jeevas* blind is causing even in the log of wood making noise and dancing like a mad *betala*, the delusion that it is a *betala*. It is due to the influence of this that in the dawn and at night, the walls etc. made by mud, stone etc. appear like serpents etc. by delusion. Like the appearance of two moons by delusion, the only One thing appears to be two by illusion. Like one's own death in a dream, the farthest is becoming the nearest by avidya. See Rama, the power of avidya, though it is devoid of any true thing, this spreads by leaps and bounds and there is nothing which it can not or does not do in the world. Therefore, Rama, the wise man must divert his mind from the sense-pleasures with great discrimination and effort."

Rama asked Vasishtha "Sir, what a wonderful thing is avidya, with a small, false, mean form which is nothing at all made the whole world blind and deluded wonderful. Having no form or shape and no *Chaitanya*, the highest, undestroyed though *asat*, the avidya deluded the world. How wonderful it is. This

avidya like the eyes of the owl shines in the darkness of ignorance disappears in the light of knowledge; it deludes the entire world. How wonderful it is. The doer of evil deeds indeed the hater of the light of knowledge, the non-knower of its own body, this *avidya* made the world blindfold. How wonderful it is. The possessor of bad habits and mean nature, the lover of the ignorant and like the concubine of bad character, the lady-like *avidya* deluded the world. How wonderful. Full with varied sorrows, it is as good as dead; it is devoid of knowledge; it deluded the whole world. How wonderful. Possessing limbs full with desire, anger etc., fierce as the spreader of ignorance, that which disappears by the light of knowledge, this *avidya* makes the world blind. How wonderful. Always lives in the hearts of those, who do not know the Self, made ruined by *jadatwa*, stonelike, very long by sorrows, like rattling demon, vain this *avidya* blinded the world. How wonderful. The lady called avidya is always in the company of Purusha, the lady, love of man, on whom she is always dependent for pleasures, the runner away from the thought of the realisation of the Self, she always deludes man. Quite incapable of realising the Purusha having the engulfing nature, this lady avidya deluded and deceived man, and made him blind. How wonderful it is. Possessing no power of knowledge, the lady avidya made man blind. How wonderful it is. Pray Sir, tell me how this avidya, (with varied delusions of wretched nature fascinates, possesses existence and destruction (birth, growth and destruction) with their consequent sorrows, which is poisonous and (which resides in the cave of the mind in the form of *vasanas*, can be destroyed by me. (1-67)

114. Ways of destroying Ignorance

How is it possible to destroy the thick enveloping darkness of ignorance? May you be pleased to tell me?"

Vasishtha replied "Rama, just as with the light of the Sun, the drop of snow vanishes, in a moment, with Self-realisation the avidya is destroyed. As long as the strongest desire for Self-realisation, which destroys ignorance and illusion does not come to the forefront, so long this avidya disturbs and perturbs the *jeeva* on the mountain top of *samsara*, which is full of the thorns of sorrows. With the realisation of the Self, like the shadow desirous of the Sun, avidya disappears. With the simultaneous rise of the twelve Suns, all darkness rampant in the quarters disappears completely. Thus with the complete knowledge of the Self, the all-spreading real form of knowledge with the experience of the Self, avidya disappears. Rama, (*Ichha* is avidya) desire is ignorance; desirelessness is salvation, which is possible by no desire. With the rise of the Sun of *Chaitanya*, the night of *vasanas* of desires disappears, with the dawn of *Viveka*, discrimination avidya disappears just as the night disappears with the rise of the Sun. As the night approaches, the idea of betala in the mind of the boy increases; as the *vasanas* crystallize, the bondage of the mind becomes stronger than before."

Rama asked Vasishtha "Sir, you told me that the seen world is nothing but avidya and that it disappears with the knowledge of the Atman. Will you kindly tell me the real form of the Self?"

Vasishtha replied "Rama, the real form of Atma or Parameswara is that *Chit* which is devoid of senses, which does not possess *avarana*, or *vikshepa*, the all-spreading and the inexpressible. All the seen

world is nothing but the Brahman the real form of *Chit*, the indestructible, the eternal and the only One. There is creation like the mind, which is nowhere. In the three worlds, really nothing is born and nothing is dead. The changes in objects are not real. The whole world is nothing but the non-dual, Self-effulgent, all-spreading, the form of the *sat*, the indestructible *Ghaitanya* devoid of senses. The Atman or the Self, the eternal, the spreading, the Pure, the real form of the *chit* only, the sorrowless, the calm, the wide the only one everywhere and changeless becomes enveloped, takes the inanimate quality, quite opposed to the nature of *chit*, imagining the senses varied, runs only towards them. This dirty changing and running power is called the mind. The mind-God, all-spreading, all-powerful and all-great is the creator of the creating power of objects of innumerable parts and kinds like the ocean creating waves. In the Brahman, the One, the non-dual, the all-spreading, the all-peaceful is born though it is not real by the power of *samkalpa*, the avidya, gross ignorance. So it is born by *samkalpa*; it dies by *samkalpa*, just as the flame of fire is born by the wind and is destroyed by the wind itself. The birth place of an object is also its death-place. (From what one thing is born by that itself it gets destroyed.) The avidya which took form by the desire for sense-enjoyment will certainly die with no desire for sense-enjoyment at once. The mind becomes bound by strongly thinking that it is not the Brahman; the same mind becomes liberated with the strong decision that every thing is the form of the Brahman. In a word, *Samkalpa* is bondage strong; *asamkalpa* is liberation. Rama, that you are not the Brahman - this idea please give up. Cultivate the idea that you are the Brahman. Then do as you please.

Rama, this avidya which is non-existent in the Chidakasa is like the lotus, born in the golden mud, having fickle black bees moving with *jum jum* sound with the colour of black gems, spreading fragrance everywhere, appearing fiercely, possessing shoulders, the trunks of lotus plants, laughing at the effulgence of knowledge, compared to the moonshine. It spreads by the number of *vikalpas*; though non-existent, it appears as existent; it is the cause of bondage and it is fickleness personified. Just as the boy creates a thing for his pleasure in his mind, this avidya is created by the ignorant not for their pleasure but only for their endless sorrows, on a permanent basis. One is entangled in bondage as long as he thinks 'I am weak, I am sorrow-stricken, I am bound. I am this body with hands, feet etc.' and behaves accordingly. 'I am not sorrow-stricken, I have no body and so no bondage at all' one who possesses such fine ideas and behaves accordingly is the liberated soul. 'I am not the flesh, I am not the bones, I am quite different, I am the Chidrupa, beyond the reach of buddhi, intellect. One who thinks thus is the conqueror of avidya.' Rama just as the man on earth thinks of the blueness or the blackness of the sky as the black lustre spread by the top of the Meru mountain full with black rubies; as it is far, far away as it is devoid of the Sunshine the upper part of the world is black; like these thoughts of the ignorant, this avidya which causes the idea of *anatma* in the eternal *Atma* and vice versa is created by utter ignorance.

Sri Rama asked "Sir, for the blueness or blackness of the sky, the reason cannot be either the light of the black top of the mountain or the lack of Sunshine as in the first case as the Merutop is lotus-like the light must be red not black or blue; if it is the

second case, as the Brahmanda is golden coloured, so the sky can not be black or blue. Then what is the reason for the blueness or blackness of the sky?"

Vasishtha replied "Rama, as you said, as the Brahmanda is lustrous and as the sunshine spreads in the upper part of the Brahmanda also, the reason for the blackness is not darkness. All that is a vacuum. And like *avidya*, this is also of a false shape or form, it appears as the friend of *avidya*. The sky where the physical eyesight can not go, the unseen in the form of darkness appears by nature as blue or black. Having known this, if one sees blueness or blackness in the sky, he thinks in mind that it is not the quality of the sky. In the same way, the darkness of *avidya* also appears. To conquer *avidya* born as false like the lotus-lake in the sky is false, the easiest way is the absence of *samkalpa*. This is the considered opinion of the great wise. Oh noble Rama, Completely forget the delusion of the world like the blueness of the sky. And never think of it again. This is the best method. Man thinking that he is destroyed, is destroyed in a dream. After waking up he thinks that he woke up and feels quite happy forgetting or driving away the sorrow of the dream. In the same way the mind by evil intentions is becoming mean; but by the good *samkalpas* in the form of knowledge, it runs up to the Oneness of the Brahman. That 'I am an ignorant man' this idea is born by the *avidya*, rampant from times immemorial; this wretched idea should be driven away or destroyed completely. Then *avidya* ceases to exist. The *avidya*, which creates all things and which deludes all *jivas* becomes wider by the non-self-realisation and becomes destroyed by self-realisation. Just as the ministers obey implicitly the king's command, the five senses carry on what the mind desires. Therefore, if

one immerses himself in the contemplation of the Self mentally, it will not desire and the senses become calm and at perfect Peace. This world was not before creation; hence it is now also non-existent. What flourishes as the world is the Brahman, the highest and the most Peaceful. There is nothing else than the Brahman anywhere at any time, to any one and in any way. So, always immerse yourself in the Brahman, the endless, the beginningless and the changeless completely. Depending upon the self-effort, reformed by the Sastric intellect, drive away from the mind the ideas of senses and sense-pleasures to the root completely. The greatest delusion, full with many varieties of the ropes of desires, the cause for changes like old age and death the form of ignorance, coming into existence in the *Jeeva* is nothing but the fierce growth of *vasanas*, like 'my son, my money, my body, my house and my property' in the form of *indrajala*, magic or mesmerism. Just as the wave is created by the wind in water, in the vacant body the cobra of egoism is created by the *vasana*. In reality, there is nothing like 'mine' 'I'. There is nothing else than Self. The idea of *jiva* and the creation of the sky, mountain, earth, river etc. are happening at the same time. This *avidya* appears as getting different forms and wearing very very peculiar shapes and becomes rampant, again and again. This *avidya* in the form of time, place, objects is great ignorance. It gets destroyed by mere knowledge like the idea of a snake in the rope. This *avidya* in the form of the sky, earth, rivers etc. is in the ignorant man only; not in the knower of Self. There is no *avidya* for a jnani. He sees in every thing the Brahman alone fully and firmly established. The delusion of serpent in a rope and the *vikalpas* - the two stages are created by the ignorant. The jnani has only the

true idea of the Self quite confirmed. Rama, do not be ignorant, be wise. Why do you weep having the idea of Self in the body etc., the non-self? Where is the inanimate body, for the sake of which you are worrying yourself with joy and sorrow? The metal and the stick, the pot and the fruit though joined together can never become one. Thus the body and the soul though joined together can never be one. Though the wind-blowing instrument is spoiled the wind will not die. Thus, though the body dies; the soul will never die. 'I am sorrow-stricken. I am immersed in the enjoyment of sense-pleasures' know that this is delusion like the mirage. It is false. Leave it for good. Entirely depend upon the Truth alone. How wonderful it is. People forget the true Brahman and indulge in *avidya* alone. Do not give room for *avidya* which makes one forget the soul. Otherwise, your sorrow will be greater thousand times as the mind will be spoiled by *avidya*. It is this *avidya*, that creates many dangers which are vain, and becomes wide by *samkalpa*. It creates the worst hell Rourava even in the full-moon, full with nectar and creates the sorrows of hell like burning and drying. On account of this *avidya*, the lake with waves and flowers also appears as a desert full of mirages. Due to this *avidya* the creation of the town in the sky, the fall in hells, the rise to heaven etc; happy and unhappy delusions of mind and dreams are experienced. If this *avidya* does not fill the mind with the *vasanas* of *samsara*, what can the delusions of the waking and dreaming states do the Brahman, the Self? Ignorance in the form of falseness increases; hence in dreams even in pleasure-gardens the tortures of hell are experienced. The mind that is troubled by this *avidya* is experiencing the worst delusions of *samsarasaṅgara* and the consequent

dangers even in the thinnest fibre of the trunk of the lotus. When the mind is polluted by avidya, even when men become kings or emperors they experience sorrows that even the worst pariahs will not experience. Therefore, Rama leave aside the *vasanas*, the cause for bondage, full of attachment and full of avidya; become unattached and remain as pure as the crystal and shine resplendent. The crystal accepting innumerable very peculiar reflections ever remains unattached. In the same way, Rama have your engagements innumerable but never attach yourself with any and have no likes or dislikes.

Rama, have the association of the knowers of Self, contemplate constantly on the Brahman, confirm the thought that all is the Brahman, behave with equality and nobility, attend to your duties with discrimination and detachment then you will have none of the evils of avidya and you will be the ever liberated with no equal in the world." (1-77)

115. Experience of Happiness and Unhappiness

Sage Valmiki said to his disciple Bharadwaja thus "Bharadwaja, as the great soul Vasishtha said these words Sri Rama, the wide lotus-eyed became enlightened. As darkness disappears with the rise of the Sun, the lotus becomes blossomed. Thus, with the clarification of Vasishtha Sri Rama was pleased and shone with glory. Wonderstruck with the teachings of Vasishtha, Rama with a happy smile on the face said these words purified with the light of his beautiful teeth and drenched in the nectar of his sweet tongue. How wonderful it is? Just as it is said that with the threads of the lotus the mountain is bound, the non-existent avidya controls all and sundry. Though it is straw-like, it is the *vajra* in the three worlds. By this

even the utter false appears to be really real. Kindly tell me the real nature of the river of illusion, which is the cause of *samsara* and which is before the threshold of the three worlds clearly once again. I have another doubt as to why Lavana, the noble king should suffer misery. Like the metal and the stick, mutually joining together, the body and the soul are lying together. Of the two what is it that enjoys the results of the *karmas*, good or bad? Who was that magician who duped king Lavana? Where did he go?"

Vasishtha said "Rama, your body is inanimate like the stick or the wall. The mind created this like the light in a dream. The mind, shining with the power of *Chaitanya*, having the attachment to enjoyment, fickle like the boat with a monkey, attained the idea of *jiva*. It is called *dehi* as it wears many varied bodies, the enjoyer of action; *jiva* and by other names, created by various signs. Rama, the limitless sorrows are for the mind of the ignorant and not for the knower of Self. They are not even to the body. The mind of the ignorant, which creates innumerable peculiar things known by different signs entangles itself in varied peculiar things and attains their shapes or forms. As long as the mind is not enlightened, so long it is sleeping in ignorance, and gets many delusions in dreams; but the mind enlightened will not be deluded, worried with the sleep of ignorance, yearning for the pleasures of *samsara*, attending to many affairs, having many differences, the *jiva* till the time of enlightenment suffers sorrows. With the rise of the Sun, the lotus fully blossoms; with the light of enlightenment, the darkness of ignorance of the mind vanishes completely. The *jivatma*, which was called by the wise knowers of Self as *Chitta*, *avidya*, *jiva*, *vasana*, *karma* etc., becomes the enjoyer of the sense-pleasures. There

is no sorrow for the inanimate body. The sorrow of the Self is due to the absence of discrimination. The absence of discrimination is due to endless ignorance. Hence, the cause of sorrow is ignorance. Just as the silk-worm or the spider gets itself entangled by the threads it produced, the *jīva* gets himself entangled in sorrows and joys by indiscrimination only. The mind, suffering from the disease of ignorance, entangled in different activities getting many forms and shapes rolls on like a wheel. It is only the mind that is born sorrow-stricken, the killer, the eater, the roamer, the spreader, not the body. It is only the householder who does every thing in the house, but not the house, which is inanimate. Thus, it is the *jīva* that does every thing but not the body. In all joys and sorrows, in all creations, it is the mind that is the doer and enjoyer. Why thousand words, the mind is man. Rama, I will tell you how Lavana became a pariah by the delusion of the mind. I will tell you the way of knowing that it is the mind only that enjoys or suffers the result of action, good or bad. Once Lavana, a king of the race of Harischandra sat alone and began to think thus: "My grandfather, the very lustrous, performed the Rajasuyayajna on a very grand scale. I will perform it now mentally." So thinking, the king gathered all the articles for the sacrifice mentally and began to perform it mentally. He invited the Ritwicks mentally; worshipped the sages great. He invited the gods, invoked the fire-god and made him lustrous with flames. Performing the sacrifice mentally with the worship of the divine saints and the brahmins, he spent an year. Giving away his all to the brahmins as gifts, he came to the physical world. As he finished his mental yajna he is to get the fruit of it. He got it. So the mind, the enjoyer of joys and sorrows, is the man. Therefore,

control the mind by discrimination, make it pure and truthful. The mind-man can become perfect by realising the Self and resting in it. He becomes destroyed when he falls a prey to the fascinations of the body, the transient and the dirty. Wherever there is the ignorance that the body is himself, there there is the danger of uselessness, ruin in the world. By the study of the spiritual sciences, by serving the great and acquiring discrimination, the wise man in his mind enlightened, comes to the definite conclusion that 'I am not the destructible body; I am the Brahman, the original form of infinite joy or bliss absolute'. Finding every thing as the Brahman, he drives away all sorrows completely. As soon as the rays of the Sun fall on the lotus, the disease of contraction of the petals, the dirtiness of the fog-darkness and the ugliness vanish with the full blossoming of the beautiful lotus. (1-36)

116. To become a True Seeker of Salvation

Rama asked Vasishtha "Sir, what is the authority to say that the result of Lavana's Rajasuya is the undergoing of the stages of Pariah-life etc. experienced by Lavana?" Sri Vasishtha replied "Rama, as I was present when the magician entered the court of Lavana, I was an eye-witness to the happenings there. After the display of the magic, the magician went away. The king and the courtiers requested me to tell them the meaning of the peculiar happening. I thought over it and by the power of my Yoga I could understand every thing and told them all. I will tell you now. Please hear. The performers of the Rajasuya sacrifice would face sorrows and dangers for twelve years. To cause great grief to Lavana, the performer of the Rajasuya, Indra sent the messenger of

the gods in the form of a magician. He came, caused sorrows for sixty years (as mental sacrifice yields five times greater result than the physical sacrifice. Hence Lavana experienced sorrows for $12 \times 5 = 60$ years) and returned back to Indra praised by the gods and siddhas on the sky-way.

Rama, I witnessed this personally; so there is no doubt about it. It is the mind alone that is the doer of all the actions and their enjoyer. Rub the mind-stone on the chistling stone of *hathayoga*, examine by the touch of *rajayoga* and dissolve in the *nirvikalpasamadhi* in the Self like a drop of snow in the rays of the Sun. Then only you can attain salvation, the highest good by discrimination, the form of the realisation of knowledge. Know that the mind is *avidya* which deludes all the *jivas*. This *avidya* is begetting the world by peculiar magic. Like the words 'Vriksha' 'Taru', *avidya*, *chitta*, *jiva*, *buddhi* etc. are not different; they are one and the same. Knowing this make your mind devoid of *samkalpa*. If the pure-mind-Sun rises, all the darkness of ignorance disappears. Never think that by the destruction of your *avidya*, the *avidya* of others remains as you are not the others. The unseen actions of all, the enjoyments of all are the actions of *avidya*. Therefore, by the realisation of the Self, the all-pervading, there can not be any thing that is not seen, that is not the Self; that is not left over, that is not destroyed, that is not one's or others. So, by the realisation of the Self one realises that all, at all times, by all means is nothing but the Self. This is the best realised state of mind. Just as all earthen pots unburnt by fire will become one of peculiar colours and size in water, all the seen world, the *jivas* in it and the knowledge of all *driyas* become the One Brahman."

"Rama, I will tell you the way to destroy the mind. If you know it, you will keep your mind in the pure Brahman devoid of all sense-actions outwardly, and the mind will then be destroyed or dissolved in the Self. I told you that three kinds of *jivas-sattwika*, *rajasika* and *tamasika* - are being created by Brahman. In that creation, the mind which is the first form of the *Hiranyagarbha* desired 'I will be four-faced, *Chaturmukha*.' As he is of *satyasamkalpa*, he became so. That four-faced Brahman created all the worlds. In his all-mind, creating *samsara*, the form of joy and sorrow and of the nature of growing, having his longevity for one thousand *kalpas*, creating many varieties of *jivas* as per the suitability of the places, remaining for long so, next dissolves himself in Lord Vishnu, taking rest on the *adishesha*, just as a snow-drop in the lustre of the Sun, the form of his cause, becomes dissolved. As all-mind thus dissolves itself, our minds also get dissolved. Again at the time of creation, Brahman coming out from the navel-lotus of Vishnu, with his all-mind desires to create, takes the form of the four-faced and creates. At the end of the *kalpa*, he becomes dissolved again. Thus coming out and creating till the end of his life he finally dissolves himself in the eternal tranquillity. Thus innumerable Brahmandas produced innumerable worlds. It happens even now. It will happen hereafter as well. Even in every atom found in each Brahmanda, innumerable worlds are there. I will now tell you how in the all-mind, resting in the *Paramatma*, how the individual *jiva* is existent and how he will be liberated.

At the time of *Pralaya*, all dissolution, all the bodies are destroyed. The power of the mind, left behind in the form of the *samskaras* only of the *jivas*, dissolved in the *avyakriti*, the formless, first takes as

prop the power of the sky, born from the sabdatanmatra of the avyakriti, and when the power of the wind creates the sparsatanmatra, following its airiness, getting a bit moving form reaches the stage of strong will. Later, by the process of creation of ruparasa-gandhatanmatras, takes the form of the five elements undivided and then gets the stage of antahkarana, the form of mind, buddhi, chitta and ahamkara, the power of the mind grows. Then it becomes prakriti or nature, of the five-kind divided five elements, creating the sky, the wind, the fire, the water and the earth and gradually through snow, rain etc. entering the vegetables and becomes anna, food. Eaten by men, it becomes semen and eaten by women it becomes sonita and by the joining of both by coation, becomes the state of pregnancy. Growing there for months together, by extreme good it becomes a male with the qualification of doing karmas. After one is born as man, becoming learned from boyhood, serving a good teacher of spiritual heights, by his training, he becomes elevated. In him like in you, gradually, the glory of the four kinds of sadhanas (sadhanachatushtaya sampatti) enters. He becomes pure, with the thought that the dangerous samsara is a thing to be shunned and salvation alone should be attained. By the glory of discrimination and by the glory of his superior traditionally spiritual caste, birth and qualities, the following great stages of life conferring the highest salvation occur to him." (1-24)

117. Stage of Ignorance

Sri Rama requested sage Vasishtha to tell him briefly the seven stages of knowledge leading to the highest salvation. Vasishtha said "Rama, there are seven stages of ignorance and seven stages of

knowledge. There are some other stages in between them. Great effort for Self-realisation, great desire for the enjoyment of sense-pleasures are the causes for the two kinds of stages, the spiritual and the material. Eternal happiness and eternal sorrow are the results of both respectively. The first leads from happiness to happiness and the second from sorrow to sorrow. First hear the stages of ignorance and next of knowledge. Ever remaining in the true form of Self is knowledge; falling from the true form of Self and having egoism etc., with attachment to the outer sense-pleasures is ignorance. Knowledge gives happiness and ignorance unhappiness. Without attachment and without falling from the real form of knowledge one will be sure of salvation. There is no fall for him. Falling from the original form of Self and immersing in sense-pleasures is ignorance absolute. There can not be a greater delusion than his in the past or in the future (*nabhooto na bhavishyati*). The stage in between the mind going from one stage to another, when it is devoid of *manana*, thinking or contemplating, the state of Pure Consciousness is called *swarupasthiti*, the real state of the form of the Self. The *swarupasthiti* is that state of *chaitanya* which is devoid of *sankalpa*, sleepishness and inanimation and moving. *Swarupa*, the real form is that form in which the egoism in the body is destroyed, the idea of differences is removed and the Self which shines in the form of *chaitanya* is established. The *ajnanabhūmikas* (the stages of ignorance) are seven. 1. *Beejajagrit* (the seed of waking state) 2. *Jagrit* (waking state) 3. *Mahajagrit* (very great waking state) 4. *Jagritswapna* (the waking-dreaming state) 5. *Swapna* (the dreaming state) 6. The *Swapnajagrit* (the dreaming waking state) and 7. *Sushupti* (sound sleep state). The *inter-mixture* (admixture) of these results in many kinds. Hear their qualities.

The first is that state of chaitanya with the ignorance of the waking state and the end of sound sleep state. It is the new state of remembrance. The second is that state in which the jiva thinks 'I am this body; these are the enjoyable things of mine'. In this state the jiva does not know the past; the qualities of the waking stage are the results of the previous strong saṃskaras. The next state is that in which the experiences of the waking state are remembered by the strong saṃskaras of the present or the past. In the absence of practice or experience or rather not strong practice or experience the mental kingdom in the waking state is the next. The next state is this. The differences in this stage are the appearance of double-moon, the delusion of the mother-of-pearl as silver and the mirages etc. This is called the waking-dream stage as it gradually leads to the waking stage. The next stage is that in which one in the middle of sleep or at the end of sleep thinks of the things enjoyed as 'I have seen it only for a while; it is not false.' The cause for this experience is the dreaming stage. The dream occurs in the veins from the neck to the heart of the ignorant man in his quite waking state. The next *Swapnajagrat* is that state in which the dream is not full due to the absence of long waking state, very strong bodied, grown up in the form of the waking state and which attained the great waking state. This may occur when the body is existent or destroyed. The last sound sleep (*sushupti*) stage is the stage in which the inanimity of the jiva in the sixth state is full with vāsanās that cause sorrows in future. In this state, the jiva lies as inanimate like the dry grass, clog of dry mud or stone or other things full of the smallest atoms. All these seven are the stages of ignorance. They are of different forms; every one has many forms

or branches. The long firm waking - dreaming stage ends in the waking stage. The waking-dreaming stage is very wide with the various different objects. Even after it attained the waking state the many experiences of the great waking stage remain still. In these stages, the jiva gets entangled with delusion after delusion like the boat facing one whirlwind after another. The saṃsara is for long in the dreaming-waking state. Many of the jivas will be either in dreaming-waking state or waking-dreaming state.

Rama, get rid of the seven ignorant stages, which are varied, heinous, and dangerous. With fine discrimination and great knowledge make your self-realisation perfect; then you are far above the seven stages. (1-29)

118. Stages of Knowledge

Rama, now hear of the seven stages of knowledge. Then you will never fall in the mire of ignorance. Different people describe the stages of knowledge differently. But the following are dear to me. These form the jñāna and the jñeya. The knowledge of the Paramatma, the true form of the Brahman is jñāna as well as Moksha. Both are only synonyms. The attainer of the knowledge of the Truth Eternal will never again be born, in the saṃsara. The first stage of Self-realisation is *Subheccha*, desire to get the auspicious. The second is *Vicharāṇa*, deep thinking or pondering over. *Tanumānasa*, *Sattvapatti*, *Asam-sakti*, *Padarthabhavāni* and *Turyāga* are the remaining stages of knowledge. Mukti, salvation is at the end of the seven stages. If one attains it, there will be no more sorrows. The first stage is described by the wise as the stage in which man thinks 'Why should I be a fool still? I go in search of the good and the

spiritual sciences.' This kind of thinking with renunciation, the good desire is called 'Subheccha'. Vicharana is interest in renunciation by the association of the saintly and the understanding of the scriptures and in good practical behaviour. Tanumanasa is disinterestedness in sound, touch etc the result of possessing the first two qualities in the form of contemplation etc. Sattwapatti is that stage in which one exists in the Brahman, when the mind is at peace, returning from the outward affairs, by the practice of the first three stages, as illusion and the bondage cease and remaining in the Brahman, the prop of all and the only reality. It is called Sattwapatti as the jiva is firm in sattwa, the quality that leads to knowledge. Asamsakti is that stage in which, by the practice of the first three stages, one remains untouched or unpolluted by the external senses or samskaras, gaining the glory of self-realisation and being in the most joyful state. The next is Padarthaabdhavani, in which the knower of the Self has no interest or attachment in and with the objects in the world. After practising the first five stages, the man attains uparati, spiritual rest, enjoying in the Self, without thinking of the outward or inward things thinks of them only a bit by the instigation of others just to get on in the world. By practising the sixth for long, while the ideas of differences cease, one realises and remains only in the Self. This is the final stage called Turyaga. The jeevanmuktas alone gets this stage. There is another above this, the Tureeyateeta. Those who reach this seventh stage are the enjoyers of Self. They are the most lucky who acquired the highest goal of life, in the form of the Brahman. The jivanmuktas, the liberated while still living, will remain in Oneness and equality. They will never be moved by joys or sorrows. They do or

do not do actions for just getting on. Instigated by the men nearby, they perform disinterestedly the traditional duties of caste, stage etc completely. Just as the most beautiful ladies can not give joy to those who are immersed in sound sleep, to the jeevanmuktas, who immerse themselves in the joy of the Self, the worldly things can not give joy. These seven stages are for the wise and the highly spiritual, not to the cattle-like lovers of the body, their god and to fools. Those who attain this stage of knowledge, with bodies or without bodies, even though they are beasts or pariahs, they will attain salvation. There is no doubt in this. Aversion to sense-pleasures, the destruction of avidya is jnana. With it mukti becomes the amalaka in hand. To them, all the objects of the world will appear like water. Those who have conquered moha, but not yet attained salvation will be in their stages having Self-enjoyment. Some will attain all the seven stages in one life; some only the second and third can reach. Some reach the sixth stage. Some like Sanaka etc. stay in the seventh from the beginning. Some will come up to the third; some will attain the seventh. Some will reach the fourth; some remain in the second. Some will reach half a one; some one-fourth; some will attain three and half; some four and half, five and half and six and half. The wise will be immersed in Self, which prevents the evil effects of senses and their joys with broadmindedness, the result of Self-realisation. Those who after attaining the stages, conquer the mind-enemy, are the emperors. Those who attain salvation treat the ashtadiggajas, the conquest of the stubborn enemy the kingdom of the seven Islands etc as valueless, vain and vexatious as a straw.

Rama, those who go beyond these seven stages are to be saluted at all times as they alone are the real

conquerors of their sense-enemies. To the man in the seventh stage, the emperor as well as Brahma are a mere straw; such men attain the highest salvation and the greatest joy, greater than the joy of Brahma, whose joy is the highest of the gods. They attain the *videhakaivalyananda* here only. (1-30)

119. Gold and Ornaments

"Rama, just as gold thinking only of the ornament created in it and not minding or forgetting its goldness begins to cry aloud 'I am not gold, I am not gold,' the Self by egoism forgetting the original form begins to cry and weep." Rama asked "Sir, kindly tell me how the idea of ornament in gold and egoism in Self are born."

Vasishtha said "Rama, you must question about the objects in existence and not the objects non-existent. You must ask of the *sat* not the *asat*. Egoism in Self, the ornament in gold are always non-existent. If a man takes a lump of gold and an ornament to a gold-buyer, he will prefer to purchase gold for a high cost."

Rama asked "Sir, then, where is the ornament? How is it? Tell me; I will know the form of the Brahman." Vasishtha replied "Rama, to definitely tell you the form of the *asat* is to tell you of the form, qualities and actions of the son of the barren lady. The creation of ornament in gold is false; thus the creation of the world by illusion is false. If you think over, it will have no form; formlessness is its nature. The form of the illusion is water in the mirage, the appearance of two moons, and egoism in Self. Silver in the mother-of-pearl is never found. All illusion is *asat*, but appears as *sat* by the absence of discrimination; this is like silver in mother-of-

pearl and water in the mirage, false. The object which is really non-existent, does not appear by spiritual discrimination, but it appears falsely like the silver in mother-of-pearl and water in the mirage in a false form. Eventhough there is no *boochi* or *betala*, its false creation kills the ignorant boy; in the same way, even the *asat* object is apparently true in action. Just as there is no oil in sand there is no ornament in gold. There is no method or manner in the creation of action of the *sat* or *asat* object; but like the form of *betala* to the boy, the false form acts. By thinking of poison as nectar, the poison becomes nectar; thus true or false, what is thought of in the mind, it acts as per what it is thought to be. This most powerful *avidya* is illusion, *maya* and *samsara*, the world. It is due to this that egoism is born in *jiva* in what is not the Self. Just as in gold, no ornament is really found, in the same way, there is no egoism in the Brahman. Egoism in the Brahman is *asat* and false, as the Brahman is Pure, Peaceful and Perfect without any contamination whatsoever. Rama, know for certain that there is no eternity from long (*sanatanatwa*) no *Brahmatwa*, no *Brahmanda*, and no *prajapatitwa* in reality. In reality, there are no other worlds, heaven etc., no *sumerutwa*, demonhood, mind, *sattwa*, bodiliness, the great elements the cause, the creation of the three worlds, thought or non-thought, 'you' 'I' 'mine' creation, the *sat* or *asat*, the creation of difference, attachment, interest, nothing is in reality. Of all the worlds the highest spiritual form is the Brahman, the Peace, the Root, the Truth, the Eternal, the most auspicious, the diseaseless, the Nameless, the causeless, the endless, the beginning or middleless, the birth, growth and deathless, the above to the mind, talk, the every thing though nothing,

subtler than the sky, the highest happiness of all happinesses."

24

Sri Rama asked "Sir, I am able to know the Brahman spread equally everywhere. But to the world which has name and form, the reason is ignorance. Even when that ignorance is gone, why is it that the world appears again?"

Vasishtha replied "Rama, the Parabrahma remains always in his original true form, never deviating from it. The thing that is called creation or the world is that Brahman, not different from him. The Brahman is the true form of the world. In the great ocean which is the form of water, there is water; thus, the world which is the form of the Brahman, has the Brahman in it. The water is moving, but the Brahman is unmoving. That is the difference between the two. The Parabrahma will not shine like the Sun, whose lustre is physical, but the Parabrahma is devoid of actions; he is self-effulgent, devoid of physical changes. Just as in the ocean, there is upper-water, under-water and middle-water, but all is water, in the same way, in the Parabrahma the world appears differently in innumerable ways, the world is all Brahman. For those who have no definite and strong knowledge, the world appears quite different from the Brahman and is full of sense-joyousness. But to the real knower of Self who feels, experiences and enjoys the world, definitely feels that the world is ever in the Brahman, eternally. To the ignorant, the world appearing in many ways is in reality non-existent, *mithya*. In the sky, there can not be another sky; thus, in the *Paramarthastu*, there can not be another. Therefore, both must be synonyms, one and the same. The whole world appears to the mind only; if the mind is dissolved in the Brahman, the creation

dissolves itself in the Brahman just as the ornament dissolves itself in gold. With the dissolution of the mind, the whole creation appears as the Parabrahma-swarupa, the real form of the Parabrahman. With the rise of the mind, the world gains the power of *sat*. The delusion of the world is only the delusion of the mind, full of attachment. If the mind is destroyed the world appears as Brahman, not as inanimate world. The army of soldiers created by mud is only mud, but appears as real, thus, the world and the Brahman are devoid of difference, even to the *jnani* at the end of *Samadhi* the world appears to be in many ways. In the opinion of the knowers of Self, the world is devoid of origin, growth and destruction. It is changeless, and eternal. It is spread by Paramatma, the Full as full and shines in Paramatma. So, what remains is Paramatma, the full. It is never without Fullness. The seen world is Brahman, shining in the Brahman permanently. Just as the sky in the sky is calm, in the Paramatma, the form of Siva is. The world is the form of Siva. The town reflected in the mirror is far far away as well as near and near; thus the Brahman also is far off and very near at the same time. In the minds of the ignorant, the world is different from the Brahman; in the opinion of the wise, the world is the form of the Brahman. The form of the world is the form of the *sat*, Brahman. How can the creation or the world be different and true like the reflection in the mirror of the town, like the water in the mirage and like the delusion of two moons? The world which is like the town created by the throwing power of mesmerism in the sky by the magician is of essence as well as of no essence, true as it is but false in reality. As long as the creeper of *avidya*, full of *vasanas* is not burnt to the root by the fire of contemplation of the Self, it

spreads gradually with innumerable branches and creates many forests in the form of joys and sorrows. (1-41)

120. Sorrow of the old Pariah lady

Rama, the power of *avidya* is great. It is by Self-contemplation destroyed. It is *mythya*, false like the ornament in gold. Being deluded, Lavana went to the forest in search of the place where he suffered great grief. As if on conquest, he went to the Vindhya and began to roam there like the Sun in the sky. He saw there a part of earth as if it is the next world in the fierce forest as the form of sorrow is before. He remembered the previous experiences he enquired and learnt some more by asking the men there. He was wonder-struck. He could recognise all the pariahs there and became grief-stricken. He saw the village where he lived as chandala. He saw the men, women, cottages and other places. He saw the fallen trees in the famine then there. He saw the friends, relatives, the places and his own sons. He saw his mother-in-law weeping with other ladies in her old age, describing the tragic death of the members of her family in the fatal famine, the dried breasted lady, weeping more than all others, as she was burnt by the fire of rainlessness. She began to weep there like this : "Oh daughter, embracing the crying children, fasting for the last three days for want of food, the weak but life-loving sons of yours, and your husband protecting you and them as the sheath protects the sword, where is he gone leaving you all? I quite remember your husband getting down from the palmyra tree with a fruit and when his two hands were engaged, he took the fruit with his teeth. The form of your husband then was like that of a monkey. I remember him

wearing the garland of the *gunjaphalas* and when he fell from the palmyra tree, he caught hold of the branch of another heroically. I liked my son-in-law more than my son, when he used to dance with joy and roar like lion going to the bushes of *kadamba*, *jambeera*, *lavanga* etc. to kill the fierce beasts. While drinking liquor, he used to catch with his mouth the piece of meat from my daughter's mouth and eat it. He bore a black moustach. The glow of his face conquered the glow of the face of Cupid. Unkind Yama took away my daughter as black as river Yamuna and her husband more black and beautiful like the gust of wind taking away by force the tamala creeper full with flowers. Alas, where is my daughter gone, my daughter, with garlands of *gunjaphalas*, big breasted black as black eye paste, wearing coarse cloth, black teeth and strong body? My son-in-law was a king. Leaving aside the harem full of beautiful ladies, he lived with my dear daughter, never leaving and ever loving her with great bond of love. There was not a single love sport which the king did not have with my daughter in *samsara*, like the ocean with many waves. My daughter with deerlike fickle eyes, my son-in-law, lion-like hero died like desire with money goes. I have now dead husband and dead daughter as well, living in remote uncivilised place with dangers ahead. Born in a bad family, mean and in dangers, I am now the personification of fear and danger. I live with men to protect, every one to insult, in difficulties to feed the hungry mouths of the family. What a bad life God gave me? Having all dead relatives, suffering mental torture, I live. The stones are better than this wretched myself. Just as in the rainy season, the green grass grows in abundance on the mountains spreading far and wide, troubles and sorrows increase

to those living in remote far off places with no human beings."

The king making her console by servants asked her "What is the matter? Who are you? Who is your daughter? Who is your son-in-law?" The old woman with all sorrow said "Oh king, this is the village called 'Pushkha sughosha'. My husband 'Pushkasa' was born here. We had a moon-faced daughter. Just as a poor donkey got a pot full with honey, my daughter got a grand king who came here as her husband. Both were happy for long and had good progeny, which increased like the *jambeera* creeper flourishing by the prop of the tree, nearby. (1-30)

121. Merger of the Mind with Brahman

In course of time, due to lack of rains there occurred a great famine, fierce, fatal and full with dangers. The villagers left the place, went to far off places and perished. Due to this famine and separation from the near and dear, we the poor souls live in constant tears." The king hearing the words stood aghast. He thought over it again; he asked them again. With pity, he satisfied them with money; thought over the ways of the Lord and returned home. The next day in the court the king asked Vasishtha who was present there how the dream really appeared. He answered him and cleared off his doubt. Vasishtha continued "Rama, *avidya* thus causes innumerable illusions. In a moment, it can make *asat* as *sat* and *sat* as *asat*."

Rama asked him how the dream became true. He said "Rama, all this is possible in *avidya* as in dreams and delusions the ghata (pot) becomes Pata (cloth). Like the reflection in the mirror of the mountain quite far off appearing very near. The night in

which one slept soundly for long appears to be very short. Just as one's own death is possible in a dream, every thing is possible in *avidya*. Just as going in the sky is true in a dream, falsehood appears to be truth in *avidya*. Though the earth is static, to one who turns round himself it appears to be turning round; to the drunkard, the mind looks like running. Thus, in *avidya* the static appears to be moving and the moving static. Though the object is false or true as the mind with *vasanas* sees it as it supposes it to be. Its experiences as it thinks at once. The moment *avidya*, with egoism is born, at once endless infinite delusion is born. The change of every thing is happening as per the *prati-bhava* thought or delusion. Thus a moment becomes *kalpa* and a *kalpa* becomes a moment. On account of this delusion due to *vasanas*, the animal thinks it to be a he-goat; the he-goat thinks himself as a lion. *Avidya*, *moha*, *ahambhava*-ignorance, delusion, egoism—all are equal. They are the causes for the incorrect use of the mind. Like the crow and the palmyra fruit, by the *vasanas* of the mind, even great deeds appear to be small elsewhere. All the affairs of the king as *chandala* and his marriage etc with the *chandala* girl all reflected in his mind's mirror. Though doing a good act, just as one forgets it, one may get the remembrance of an action done or not done. The ignorant one, though ate his food sumptuously thinks either in dream or at a different place that he did not eat anything. Like the past experience in a dream, in the mind of the king, what happened in the village of the poor *chandalas* in the *vindhya* mountainous region reflected. Or, the dream-delusion of Lavana may have reflected in the mind of the *chandala* of the *vindhya* village. It must have been firmly established either in the mind of the *chandala* or in the mind of Lavana.

Just as the ideas of many people are the same, even in dreams time, place and actions may be the same. As the power of all things undoubtedly is derived from the *Chaitanya* itself, all actions happen by the power of *chaitanya* only. The root of every thing is the power of *chaitanya*. It is spread in all the past, present and the future world, but, it acts differently like the wave in water and the tree in the seed. The power of things appears to be different from the power of *chaitanya* as well as *sat* and *asat*; *sat* in the physical sense but *asat* in the philosophical sense. Just as no oil exists in sand etc; in reality there is no avidya, just as there is nothing else than gold in all ornaments. One should not say that the power of avidya is derived from the relation with *chaitanya* because there can not be any relationship between *chaitanya* and avidya. In the world, there is only relationship of equal things. One may say that lac and wood, two things unequal, join together. But, as both of the things are of ignorance, they are equal things. As all the things are full of *chaitanya*, by the relationship of equality, shine by *chaitanya*. All the things of the world are only the *chit*, they shine by their own lustre, their own *chaitanya* but not by any other *chaitanya*. The lamp does not require another lamp to give light. There can not be any relationship between two unequal things. Without mutual relationship, there can not be mutual experience. In the true form of Self, the equal world, mingles and becomes one expanding its form. That which is born in the minds of the ignorant as *chit*, *chetana*, *cheta-yitwa* - *drashta*, *darsana* and *drisya* - in the form of *triputi*, three forms - that should not be construed as born by the non-difference of *chit* and *jada* or by the relationship of two *jadas*, inanimate things, because,

if the inanimate *jada* joins another inanimate *jada*, a greater inanimate thing is the result; *Chit* and *jada* are mutually opposite things, they can not join together. It is quite evident that there is no *drisya* at all, because in the picture of *triputi*, *chit* and *jada* as opposite things can not join together, but only *chit* remains; there is no *drisya* at all; all is *chit*. The wood, iron, cement, bricks etc used in constructing a house are not full of *chit* but are *maya*, illusion, changing one in the form of another. *Chaitanya* is not such a changing thing. The taste of the tongue is due to the joining of many mutually related things; *jada* and *chit* are not mutually related; they can not join together. Therefore, the stones etc. are not inanimate; it is *chaitanya* that takes those forms. The real thing *chaitanya* itself becoming only one and never two takes the forms of *drashta*, *drisya* etc; the forms of delusion. Hence all things like wood, iron etc. are full of *chaitanya*. The false *drisya* is created by the *chidatma* with its relation with itself. The infinite Parabrahma becoming full in all respects shines in all the things equally. So Rama know that the whole world is full of *chit*. The whole world with innumerable peculiarities which are the form of *mithya*, nothingness, shines. It is the peculiarity of *chit* that is full everywhere but is not made full by anything else. The citizens of the imaginary town of men will not behave against the time, place etc; the creation and actions of the world are such. If the knowledge of gold is gone, the delusion of ornament enters; the delusions of creation, egoism etc. are created by the idea of difference. Just as the origin and existence of the ornaments etc. depend upon the origin and existence of gold, the origin and existence of the world depend upon the *sat*, *chaitanya*. There is no power

for ornaments than the power of gold; except the power of drik, darsana, there is no other power for avidya, ignorance. The knowledge of the Self identifies the falsely formed world with the *sat*, Paramatma. The army made by mud, though appears to be wonderful, by discrimination can be found only as mud, the world also appears to the wise as the true form of Paramatma. As all waves are only water, all wooden pictures are nothing but wood, all the varieties of earthen pots are nothing but mud; thus the three worlds born of delusion are nothing but the Brahman. The pure form of the Seer, devoid of drashta, darsana and drishti due to the relationship of drisya and drishti, is the Parabrahma spread out in the triputi, the trio drashta, darsana and drisya throughout. Rama, you are that chaitanya, the pure real form devoid of jadatwa of the mind when it goes from one object to another, the state in between the two. So, be always the form of that pure Chaitanya. Your real form is pure the one chinmatra, which is devoid of the states of jagrat, swapna and sushupti and the qualities of the mind. Be always that form of the *chit*. You are the great real form of *chit* devoid of *jadatwa* whether you are in deep meditation or attending to your duties as king. Be so ever. Really in the world nothing is to any body; nothing is destroyed. Be happy whether you are immersed in *samadhi* or not, whether you are engaged in the day-to-day affairs or anything else. The Self or Soul does not desire anything nor does it hate anything. So, be desireless, perfectly peaceful and never entangle yourself with the affairs of the body, which are perishable and ephemeral. Just as you will not be engaged in the future mean affairs, thus without any interest or curiosity in the present affairs of the body, remain with deep interest in the

true form of the Self always. Rama, treat the mind as *sat*, as a *mân* living in another country, as wood and stone devoid of *chaitanya*, because when carefully observed with discrimination in the minds of the wise, only non-mindedness exists. There is no water in stone, there is no fire in water, there is no mind in the *jivatma*. Then how can it be in *Paramatma*? If one thinks deeper, there is no mind at all; then all acts done by it are not done at all. Be above that mind always. All acts of the mind are quite acts of *anatma*; instead of following the mind, better to follow the pariahs. Rama keep the mind - chandala always far away, show disrespect to him, be like a mud-painting, be firm, be happy and be calm having no desire at all. Really there is no mind; it comes as the form of *mithya*. So thinking, be like the man of stone, with perfect poise. In the philosophical sense, there is no *chitta*; you are really devoid of mind; then why do you feel sorry for the useless things of the world? To those whose minds are captured by the mind-betala firmly, even the cool moon showers fiery stones. You are the real form of yourself minus mind, *chitta*. Be firmly established in your real form of the Self. For it, take recourse to *manana*, contemplation, the best method. Be in contemplation. I hate the fools following the false mind, as they want to break the sky.

Rama, first be an expert in the science of the Self; destroy the mind; be of pure Consciousness; cross over the ocean of *samsara*. However much I try, I do not find the dirty mind in the SELF. Hence by following my words, be firmly established in the Self. (1-70)

122. Self-Realisation

After birth, as soon as the mind begins to work, man should first cultivate the association of the wise

and the saintly. It is impossible to cross over the flow of the river of *avidya*, the ever flowing except with the association of the saintly and the study of the spiritual sastras, by which one gets the discrimination of things to be given up and things to be accepted. Then only he enters the stage of *Subheccha*. From that through *Viveka*, one enters the stage of *Vicharana*. Then all the evil thoughts get eliminated by the knowledge of the Self. By constant thinking of the Self, the mind becomes subtle. Then one enters the third stage *Tanumasa*. Then he enters the fourth stage *Sattwapatti*. Then the *vasanas* dwindle. One enters the next stage *Asamsakti*. He will not be bound by actions. Due to his inward look, the idea that he is the Brahman becomes strong; he will forget the outward objects. Then either in *samadhi* or attending to the worldly affairs, or living with wife and children and family or in the duties of bath, taking food etc; his mind becomes smaller. By the practice of 'I am the Brahman', one will never take them as true. As the *vasanas* get reduced fully, either like a boy or as one just woke up from sleep he attends to his daily duties instigated by others. He reaches the stage of *Uparati*, forgetting the existence of the outward objects. He continues his practice till he is firmly established in the real SELF. One who merges his mind with the Brahman enters the stage *Padartha-bhavana*. Thus without thinking of the outward objects, one who merges his mind in the Brahman, though acting instigated by others and disinterested enters the *Turiya*. He is then called *Jeevanmukta*. In that final stage, one will not be happy by obtaining the desired thing and unhappy by not obtaining the desired thing. Without desire, he enjoys the *prarabdha*, getting what he is destined to get. Rama,

you are able to realise the Self by very great purity of mind, by self-contemplation as you lost all interest in the odd worldly affairs. Your *vasanas* have become less and less and nil. Be always in contemplation; do your duties for the sake of the world; the real form of *Chidatma*, devoid of all sorrow you are. Never be happy or unhappy. There can not be sorrow or happiness to you, the Self-effulgent, Pure, all-pervading Self. You have no birth or death. You need not feel sorry for your relatives. Who are the relatives to the Self having no second? Why sorrow for those relatives? Their bodies are formed by the five elements, changing as per time, place etc. The Self is neither born nor destroyed. You are indestructible; why sorrow then? The immortal soul has no destruction. Even if the pot is destroyed, the sky in the pot will never be destroyed. Even if the flow of the water of the mirage, is destroyed, there is no destruction for the rays of the Sun. Even if the body falls, there is no fall for the soul. Why do you desire things, illusory and useless? When the Self yourself is the real form of every thing, where is the second? The heard, the touched or the seen, the tasted and the smelt all, all is the *atman*. There is nothing which is not in it. The All-Mighty, the All-pervading and the All-knower Self has all powers of touch etc. like the nothingness in the sky. Deluding by the three qualities, the lady of the three worlds is born from the mind. The mind with the *vasanas* is to be destroyed. Then the illusion disappears itself. Rama cut off the rope of *vasanas* that turns the machine called *samsara*. The illusion full of *vasanas* causes great grief if unknown. If known, it gives not only joy but also the realisation of the Self. The illusion is born from the Brahman; enjoys the *samsara* playfully and ruins it.

later, remembering the Brahman merges in the Brahman again. Like flames and lustre from fire, all the beings are born from the Brahman, the real form of auspiciousness, the formless, the endless, the diseaseless and the birthless. In the Paramatma, the form of *dhyana* the three worlds exist as lines in a leaf, waves in water, ornaments in gold and heat etc. in fire. The world is in the Paramatma; it exists in Him; it merges with Him. Therefore the world is Paramatma. He is the *Antaratma* of all the beings. He is the Brahman. To know him is to know the world. He is the known to be in all the three worlds. The infinite-shaped Parabrahma got the names *chit*, the Brahman etc. By divine will even if the senses act in them, they experience the *chidatma* and not the *samsara*. In the very pure and subtle *Chidatma*, the world is reflected. It is full with *moha*, *lobha* etc. Though the *lobha*, *moha* etc. are really non-existent, they are alleged to be in the *Chidatma*. So, they are non-existent. Really there is no *moha* etc. in the *Chidatma*. You are that *Chidatma*, devoid of place time etc. Then why like a fool be sorrowful? Even if the body is cut into pieces, the ever effulgent *chaitanya* can never be cut or destroyed. Even if the body is destroyed, the soul of even the ignorant will not be destroyed; will the soul of the wise be destroyed? It is the mind that is capable of coming and going in the sky that is born as man and not the body. Whether the body is or is not, the soul remains unmoved in the three worlds. It is the body but not the soul that is destroyed. All worries and woes are for the body only not to the soul. Far beyond the way of the mind, the *Chit* like the sky is spread everywhere; it will never be influenced either by joy or sorrow. The *Chaitanya* though is full with *vasanas* of many births, getting out of the cage of the

body, merges with its real form the soul or the Brahman. If the *jiva* is the reflection of the Brahman, he cannot have a different power from the Upadhi. Moreover, if the Upadhi is destroyed, he will be ruined. Hence *jiva* is not the Atman. How can the Atman be the body when he is not even *jiva*? What harm is there if the cage-body gets destroyed? You are not the *jiva*, why sorrow for? Therefore leave aside *jiva* and *deha*; meditate upon the real Brahman. Never think that the destructible, delusive bodies are the Atman. The Pure and the desireless Paramatma can not have any desire at all. Like objects reflected in the mirror, in the *Chidatma*, the witness of all, the same everywhere, the pure form, and the changeless, all the worlds appear reflected. Like the rays of the Sun in a pure gem, all the worlds appear in the *Chidatma* the real form of the witness and the changeless. The relationship of the mirror and the reflection occurs quite undesired. In the same way, the relationship of difference and non-difference of the world and the Brahman occurs. They are different to those who think so and never to the wise. All the affairs of the world take place by the presence of the Sun in the sky. Thus, the worlds and their affairs take place by the mere presence of the Brahman. Rama, as soon as the physical form of the world disappears from the mind, the form of Pure Consciousness or the Brahman becomes firmly established in the mind. By the power of the lamp, light spreads spontaneously; by the power of the *Chit* the worlds are born and their affairs run. Though the sky is a vacuum, there appears the blackness or blueness, experienced by all, beautiful, effulgent and like the lustre of the black gem's downward form; thus though the Paramatma is Pure and shapeless, there appeared the mind and it created by its changeability

the whole paraphernalia of the world. The mind disappears with the disappearance of *samkalpa* and the delusion of the world-fog disappears automatically at once. Then only, just as the sky shines in the sarat season bright the Paramatma, the birthless, the infinite and the endless, the pure Brahman shines resplendent in the mind. First, the mind, the overall form of the actions of the entire beings and the overall most important form of the power of action of all beings, is born. Next, the Manus born from the body of Brahma, take their bodies and expand the false worlds just as the boy increases his creation of the forms of the *betala*. The mind, though the form of the *asat*, the ignorance, increases itself in the original Chaitanya and shines like a real thing by the presence of the *sat* nearby, just as by the power of the ocean, innumerable waves rise and form themselves around. Therefore, all the *drisya* is false, and the only real form of *sat*, *chit* and *ananda*, the Brahman remains untainted. (1-58)



- Achitta (non-mind) 156
 Adishesha (thousand-hooded serpent bearing the Earth) 37, 179.
 Advaita (non-dualism-Identity of the Brahman with the universe) 122
 Agastya (Sage) 133
 Agni (fire; Fire-God) 123)
 Ahalya (wife of king Indradhymna) 87, 90, 95.
 Ahambhava (egoism) 125
 Ahamkara (, ,) 107, 109, 111, 180, 193.
 Aja (birthless) (Brahma) 102
 Ajada (animate) 56
 Ajnanabhumikas (stages of ignorance) 181
 Ajnani (ignorant man) 122
 Akasa (the sky, ether) 54, 112.
 Akshamala (garland of beads) 132
 Amalaka (fruit of the emblic myrobalan) 185
 Amangala (Inauspicious) 74
 Anatma (the non-soul) 170
 Ananda (bliss) 67, 70, 202.
 Andaja (born from the egg) 199
 Anna (food) 180
 Antahkarana (mind) 109, 180.
 Antaratma (mind; soul) 200
 Annyayabadhika (unjust pain-causer) 22
 Apana (one of the five life-winds in the body which goes downwards and out at the anus) 30
 Apratyaksha [not direct] 58
 Asamkalpa [non-desire] 169
 Asamsakti [detachment] 183, 184, 198
 Asat [false] 4, 11, 12, 53-55, 58, 60, 63, 67, 93, 98, 160, 186, 187, 194, 197, 202
 Ashtadiggajas [eight elephants protecting the eight quarters] 185
 Asi [name of a river] 42
 Aswapala [horse-keeper] 133
 Athamasattwa [mean strength] 101
 Atman [soul] 9, 16, 54-57, 63, 65, 66, 68, 69, 84, 95, 109, 112, 168-170, 199, 201
 Atyantatamasi [too ignorant] 101, 102.
 Avarana [covering] 109, 168
 Aveechi [the name of a mean hell] 140
 Avidya [ignorance] 18, 99, 107-109, 125, 156, 160-175, 178, 184, 185, 187, 189, 190, 192-194, 196, 198.
 Aviveka [indiscretion] 128
 Avyakriti [an elementary substance from which all things were created - considered identical with Brahma - the prime germ of nature-pradhana] 179, 180
 Badaba [sea-fire] 23
 Bali [the name of the demon-king] 136
 Betala [a kind of ghost; a goblin] 43, 78, 95, 98, 125, 139, 149, 166, 187, 202.

- Bharadwaja (the name of a sage) 174
 Bharatamuni (the name of a minor saint) 90
 Bhoga (enjoyment) 130
 Bhogavasana (the subtle desire for enjoyment) 161
 Bhogya (that which deserves enjoyment) 130
 Bhokta (the enjoyer) 130
 Boochi (a false ghost) 187
 Bhutakasa (the sky over the earth) 91, 112, 113.
 Bhutatannatra (the subtle being) 10, 22
 Bijankuranyaya (the principle of the plant from the seed) 104
 Bouddhas (followers of the Buddha) 26, 109.
 Brahma (the creator) 5, 6, 21, 24, 25, 42-44, 47, 78, 79, 83-85, 92, 95, 96, 98-100, 102, 114, 123, 136, 179, 186.
 Brahmahatya (killing a brahmin) 141
 Brahmanjana (the knowledge of the Brahman) 61
 Brahmakara (form of the Brahman) 110
 Brahmakasa (the sky of the Brahman) 91
 Brahman (the supreme soul) 1-5, 7-9, 11, 12, 14, 15, 20-22, 32, 39, 42, 51, 58-60, 62, 64, 67, 68, 70, 75-77, 83, 84, 92, 94, 97-99, 100, 102, 104, 110, 112, 113, 116-121, 127, 129, 151, 155, 156, 158, 162, 166, 169, 171, 172, 174, 177, 179, 183, 184, 186-188, 189, 200, 201.
 Brahmapada (the abode of the Brahman) 156
 Brahmanda (the world) 80, 85, 86, 91, 159, 187.
 Brahmataatwa (reality of the Brahman) 110
 Brahmatawa (being the Brahman) 83, 114, 117.
 Brihaspati (preceptor of the gods) 132
 Budha (the name of a planet) 123
 Buddhi (intelligence) 107-109, 112, 170, 178, 180.
 Chaitanya (the Supreme Spirit considered as the essence of all being and source of all sensation) 5-13, 16, 18, 37, 51, 54, 55, 58, 62, 63, 65-67, 69, 92, 94, 107-109, 111, 113, 119, 120, 159, 160, 166-169, 181, 182, 194, 196, 197, 200, 201.
 Chandala (pariah) 16, 193.
 Chandika (goddess of that name) 144
 Charanas (heavenly beings, celestial singers) 131
 Charvakas (a religious sect believing in no god) 109
 Chaturmukha (four-faced) 179
 Chetana (the individual soul) 37, 63, 64, 69, 94, 109-111, 119, 125, 164.

- Chetya (of the chit) 13
 Chidabhasa (the individual soul, jiva which still sticks to worldly defilements) 15, 26, 99.
 Chidakasa (the sky of chit) 9, 59, 69, 92, 112, 113.
 Chidakasakosa (the interior of the chit) 55, 91.
 Chidamsa (the spark of Pure Consciousness) 78
 Chidanu (the atom of chit) 54, 55, 57, 59, 159
 Chidrupa (the Supreme Spirit) 60-67, 158, 170.
 Chidatma (Supreme Spirit) 126, 195, 199, 200, 201.
 Chinmatra (only chit) 2, 8, 15, 57, 196
 Chinmayabrahma (the Supreme Spirit) 3
 Chit (the soul, Brahman) 1-3, 7, 8, 10-12, 15-17, 20, 44, 56, 58, 59, 64, 65, 70, 80, 92, 99, 106, 112, 119, 120, 125, 156, 157, 168, 169, 194-196, 200, 201.
 Chitpamanu (chidanu) 69, 70.
 Chitta (the mind) 10, 11, 85, 92, 109, 111, 113, 114, 120, 124, 156, 175, 178, 180, 197.
 Chittakasa (the mind-sky) 85, 91, 112, 113, 127
 Chittakasakosa (chittakasa) 85, 91
 Daiva (god) 6
 Dakshinamurti (god of that name) 36
 Darsana (seeing) 53, 58, 130, 196.
 Deerghatama (tapa) (a saint of that name) 97
 Dena (physical body) 92, 111
 Desa (place; country) 62, 67, 152.
 Devaloka (heaven) 42
 Devi (goddess) 88
 Dharma (justice) 105
 Drashta (seer) 52, 53, 58, 65, 66-68, 102, 116, 130, 196
 Dravatwa (liquidity) 109
 Drik (Drishti) 196
 Drishti (sight) 196
 Drisya (all that appears) 13, 14, 18, 52-54, 58, 61-65-67, 77, 78, 85, 93, 94, 102, 108, 121, 130, 196
 Dwaita (dualism—the assertion of two different principles, such as the maintenance of the doctrine that spirit and matter, Brahman and the universe or the individual and the Supreme Soul are different from each other) 21
 Dwandwas (pairs of opposites) 85
 Dhyana (concentration of mind) 200.
 Gandharvas (celestial musicians, a class of demigods regarded as the singers or musicians of gods and said to give good and agreeable voice to girls) 17, 20, 58, 76, 101, 112, 131, 151.

- Gandhatanmatra (Smell-the tamtras - they are that - are five-sabdatanmatra, sparsatanmatra, rupatanmatra, rasatanmatra, gandhatanmatra) 2, 180.
- Ganga (river Ganges) 42
- Gautama (the great sage bearing that name) 87
- Gayatri (name of a very sacred verse repeated by every Brahmana at his sandhya, morning, noon, evening devotion; the Goddess presiding over the spell) 83
- Gomedaka (a kind of gem, yellow in colour) 39; the mountain possessing such gems
- Gunas (ingredients or constituents of nature, any one of the three properties belonging to all created things-these are three sattwa, rajas and tamas) 60
- Gunapeevari (great with good qualities) 101
- Gunjaphala (a berry of the gunja shrub) 191
- Hari (Lord Vishnu) 37
- Harischandra (the name of a king famous for his truthful sticking up to his word) 57, 131, 151, 164, 176.
- Hathayoga (the science of forced meditation) 178
- Himalayas (The snowy mountainous regions) 22, 23, 25, 36, 39, 40, 71, 73, 74, 179.
- Hiravan (Himalayas) 41.
- Hiranyagarbha (name of Brahma as born from golden egg) 6, 10, 19, 20, 61, 92, 99, 179.
- Ichha (desire) 168
- Ichhamatra (as per desire) 99
- Idamprathamata (this is the first) 100.
- Indavas (sons of Indu) 78, 81, 84, 86, 92, 120.
- Indu (the name of a Brahmana) 81
- Indra (the lord of heaven; the name of a Brahmana young man) 36, 39, 83, 87, 88, 90, 95, 97, 108, 133, 136, 146, 178.
- Indrajala (delusion) 172
- black magic
- Indraneela (black gem) 80
- Indriyas (the five senses) 12, 108, 166
- Jada (lifeless) 7, 56, 60, 62, 109-111, 113, 125, 160, 194, 195.
- Jadamsa (a bit of lifelessness) 78
- Jadata (the quality of dullness) 110, 119, 154, 160, 167, 196.
- Jagra(i)t (wakefulness) 17, 60, 181, 196.
- Jagratswapna (wakeful dream state) 181
- Jaiminiyas (followers of Jaimini) 109

- Jambeca (the Citron-tree) 138, 181, 191, 192
- Jamboo (rose apple tree or its fruit) 137
- Jamboodweepa (one of the seven continents surrounding the mountain Meru) 23, 40, 41.
- Janma (birth) 104
- Ji(ee)va (being) 8-10, 12, 13, 15-19, 21, 22, 87, 88, 92, 94, 98, 100, 102, 104, 108-111, 119, 122, 127, 163, 166, 168, 171, 172, 175, 182-184, 187, 201.
- Jivabhava (the idea of being) 9
- Jivachaitanya (consciousness of being) 4, 92.
- Jivanmukta (the liberated) 44, 184, 185, 198.
- Jivakara (form of the being) 153
- Jivanmukti (deliverance from bondage) 156, 172
- Jivaprabhriti (from the state of being) 6
- Jivasoochi (the needle) 27, 28, 30, 36, 37, 39, 42
- Jivatma (individual soul) 19, 104, 175, 197.
- Jivatva; (becoming the being) 11, 89, 103, 122.
- Jnana (knowledge) 76, 94, 113, 183, 185.
- Jnanamsa (spark of knowledge) 94
- Jnani (the knower of Self) 113, 122, 189.
- Jnata (jnani) 76, 183
- Jneya (that which should be known) 76
- Kadamba (a kind of tree said to put forth buds at the roaring of thunderclouds) 137, 191.
- Kailasa (the abode of Siva) 81, 82, 134, 139, 152.
- Kala (time) 62
- Kalpa (time after creation and the Deluge) 21, 51, 52, 56-58, 64, 79, 80, 83, 84, 100, 101, 138, 144, 179, 193.
- Kalpana (false) 107
- Kalpavrishta (divine tree that fulfills all desires) 123, 138.
- Kama (desire, lust) 117
- Kandaradevi (the name of Karkati after she became a goddess) 74
- Karana (cause) 92, 130.
- Karkataka (a crab) 75
- Karkati (a female crab) 22, 24-27, 29, 31, 34, 36, 38, 44, 45, 48, 49, 65, 71, 72, 74.
- Karma (action; object) 99-101, 104-107, 112, 130, 180.
- Karta (subject; doer) 104, 112, 130.
- Kasi (holy city Banaras) 42
- Kasyapa (a sage of that name) 81
- Kharjura (the date tree) 131.
- Kinnara (a mythical being with a human figure and the head of a horse) 112, 131.

- Kiratakas (the huntsmen) 45, 50.
 Kriyasakti (the power to act) 159
 Kriyasphurana (flash of the mind to do a work) 105, 106.
 Krodha (anger) 117
 Krouncha (the name of a mountain) 40
 Kulaparvatas (the seven great mountains that bear the earth) 40, 134.
 Kusa (Holy grass) 40
 Lavana (the name of a king) 16, 131, 148, 153, 164, 175-178.
 Lavanga (the clove plant) 191.
 Lingasarcera (the subtle frame or body; the indestructible original of the gross or visible body) 99
 Lobha (avarice personified, one of the six internal enemies of man) 117, 200.
 Lohasoochi (iron needle) 27, 38, 39.
 Lokaloka (name of a mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds the seven continents) 80.
 Mad (t) hura (a certain town) 16
 Magadha (a certain kingdom) 87
 Mahachiti (the supreme being) 5.
 Mahadeva (Lord Siva) 41
 Mahadrishti (great look) 5
 Mahakasa (the great sky) 102.
 Mahajagrat (the great waking) 181.
 Mahamaya (the great illusion) 65, 68, 81.
 Mahameru (the great Meru Mountain) 40, 53, 69.
 Mahapralaya (the great Deluge) 6
 Mahasakti (great power) 5
 Mahasagara (great ocean) 137
 Mahasatta (great power) 5
 Mahaspanda (great movement) 5
 Mahat (the great) 150
 Mahavakyas (great words) 77
 Mahatmas (great souls) 53, 152.
 Mahendra (Indra) 136
 Manana (contemplation) 109, 181.
 Maheswara (Lord Siva) 123.
 Manah (the mind) 108, 111, 197.
 Mala (dirt) 108
 Malinasattwa (dirty power) 21
 Mandara (the name of a great mountain) 53, 70, 102, 104, 134, 154.
 Mandavya (the name of a saint) 97.
 Manu (a progenitor) 91, 202

- Manonasana (annihilation of the mind) 161
 Mantra (spell, sacred words) 38
 Markandeya (a sage who became an ever living) 135, 138
 Masha (a bean) 163
 Matsyanyaya (the principle of the big fish eating away the small) 105
 Maya (illusion) 4, 5, 10, 36, 60, 75, 76, 108, 136, 159, 162, 187, 195.
 Meru (the name of a great mountain) 35, 52, 62, 69, 80, 89, 104, 170
 Mi (y) thya (myth, false) 188, 190, 195, 197.
 Moha (delusion of mind; illusion of attachment or love) 117, 121; 185, 193, 200.
 Mohini (one that deludes) 139, 140.
 Moksha (final emancipation) 47, 122, 183.
 Mouna (silence) 77
 Mukti (Moksha) 183, 185.
 Nagas (serpents of the nether world) 5, 104.
 Naiyayikas (logicians; followers of the Nyaya system of philosophy) 99, 109.
 Narada (the divine sage) 36, 39.
 Nasti (nil) 58
 Nimesha (a minute) 80
 Nirvana (final liberation) or emancipation from matter and reunion with the Supreme Spirit) 161
 Nirvikalpasamadhi (an exclusive concentration upon the One entity without distinct and separate consciousness of the knower, the known and knowing and without even self-consciousness) 7, 22, 125, 178.
 Omkar (the sacred syllable om) 20
 Padarthabhavani (not thinking of the objects) 183, 184, 198.
 Pancharatras (a sect following the Pancharatra religion) 109.
 Panchatanmatras (the five subtle and primary elements such as Sabda, sparsa etc) 10
 Parabrahma (the Supreme Spirit) 2, 3, 5, 16, 60, 70, 105, 111, 119-121, 188, 189, 195, 196.
 Paramapada (the eternal felicity) 13
 Paramapurusha (the Supreme Being) 57, 86.
 Paramarthavastu (Parabrahma) 188.
 Paramatma (the Supreme Spirit) 2, 3, 8, 9, 11, 12, 14, 15, 19, 20, 54, 56, 60-62, 64, 106, 108, 110, 112, 114, 121, 122, 125, 137, 156, 163, 174, 189, 196, 197, 201, 202.

- Paramatmarupa (the form of the Supreme Spirit) 165
 Parameshthi (Brahma) 99
 Parameswara (the Supreme Spirit) 82, 168
 Pariccheda (division - ; limit) 62
 Parisuddhatmatattva (the philosophy of pure Self-realization) 107
 Parvati (consort of Siva) 82
 Pisachas (ghosts) 46, 48, 74, 140.
 Pouranikas (expositors of the epics) 132.
 Pradhana (the primary germ out of which all material appearances are evolved) 99
 Prajapatiwa (the creator-hood) 187
 Prakriti (Nature as distinguished from Purusha, the original source of the material world consisting of the three essential qualities) 10, 108, 111, 180.
 Pralaya (the Deluge) 7, 52, 84, 137, 138, 143, 179.
 Pramana, Pramata, Prameya (a mode of proof, correct knowledge, knower of it, that which is to be correctly known) 20, 57, 68
 Prana (the life-wind) 9, 30, 36, 99.
 Pranava (omkar) 20
 Prarabdha (fate) 199
 Pratibhasa (sudden perception; illusion) 193
 Pratiyogivyavachheda (being or forming a counterpart in division) 76
 Pratyaksha (perceptible to the eye) 58
 Puranas (epics) 87, 132
 Purnananda (full bliss) 161
 Purusha (the Supreme Being) 6, 88, 98, 104, 107
 Purushakara (human effort, exertion) 6, 7
 Purushartha (end of life) 163
 Purushaspanda (movement of Purusha) 6
 Pushkalavarta (cloud at the time of Deluge) 137
 Pushkara (the name of a lake) 39
 Pushkasa, Pushkashaghoshah (a pariah, the name of his village) 192
 Rahu (One of the nine planets; an ascending node of the moon) 48, 135, 136, 142.
 Rajaputras (sons of the king) 123
 Rajas (one of the three qualities) 15, 130
 Rajasa (the nature of the quality) 101
 Rajasara jasa, Rajasa sattwika, Rajasatamasika. (sub-divisions of the erotic quality) 101
 Rajasuya (horse - sacrifice) 177

- Rajasuyayajna (Rajasuya)
 Rajayoga (an easy mode of religious meditation fit for kings to practise as distinguished from the more rigorous one called Hathayoga) 178
 Rakshasa (demon) 29, 74, 83, 139
 Rakshasi (demoness) 47, 54, 60, 72, 73.
 Rasa (sentiment) 19, 180.
 Revata (the name of a king) 151
 Rourava (One of the worst hells) 143, 148, 151.
 Rudra (Lord Siva) 6
 Rupatanmatra (subtle form) 2, 180
 Sabdatanmatra (Subtle form of word) 2, 180
 Sadhana (practice) 180
 Sadhus (saintly men) 104
 Sadrupa (the form of the reality) 58
 Sakadweepa (the name of an island) 40
 Samadhi (Deep concentration) 44, 71, 73, 74, 155, 196, 198.
 Samkalpa (wish, desire) 6, 15, 44, 77, 93, 98, 124, 125, 128, 153, 156, 169, 171, 173, 178, 181, 202.
 Samkhyas (the followers of the Samkhya Philosophy) 109
 Samkhyalakshana (the quality of the Sankhya Philosophy) 76
 Samsara (the creation; world; family life) 14, 15, 59, 77, 86, 100, 108, 115, 116, 124, 137, 154, 155, 160, 162, 165, 173, 175, 180, 183, 187, 191, 197, 200.
 Samsarasagara (the ocean of samsara) 173
 Sani (Satan) 123, 147.
 Samskara (refinement) 179, 182, 184.
 Samsmriti (remembrance) 107
 Samvidatma (The Brahman) 108
 Sanaka (sage of that name) 185)
 Sanatanatwa (the eternally) 42
 Sannyasin (One who renounced the world) 146
 Saraswati (consort of Brahma) 42
 Sarvarupa (the form of all) 54
 Sarvatmaka (the soul of all) 8, 45.
 Sasattwa (the power of sat) 101
 Sastras (the sciences) 56, 76, 78, 82, 104, 105, 111, 117, 160
 Sastrie (pertaining to Sastras) 172
 Sat (the eternal truth) 4, 53, 54, 55, 58, 60, 62, 63, 70, 81, 169, 186, 187, 196, 202.
 Sattwa (the quality of goodness) 163

- Sattwapatti (Remaining in sattwa) 183, 184, 198
 Sindura (red lead) 164
 Sonita (the blood of the lady) 16, 180
 Sparsatanmatra (the subtle form of touch) 2, 180
 Sphurana (flash of the mind) 63, 105, 107, 153
 Smriti (remembrance) 4, 122.
 Srishti (creation) 5
 Stuladeha (physical body) (Stulasareera) 112, 154
 Stulatwabhiranti (the illusion of the body) 92
 Subheccha (desire to get enlightened) 183, 184, 198.
 Suddhachaitanya (the Supreme Spirit) 111
 Sukra (the planet) 123, 132
 Sukshmaabhuta (the subtle being) 98
 Sukshmasareera (the subtle body) 154
 Sukshma vasanas (the subtle desires) 92, 107.
 Sumeru (the great Meru mountain) 33, 131, 134, 135.
 Sushumnanadi (a particular artery of the human body lying between ida and pingala two of the vessels of the body) 26.
 Sumerutwa (the being of the Meru mountain) 187
 Sushupti (happy sound sleep; ignorance) 17, 60, 181, 182, 196
 Suvarnajaata (the name of a place) 81
 Swapna (dream) 17, 60, 181, 196.
 Swapnajaagrit (dreaming-waking state) 181, 182
 Swedaja (born of sweat) 119
 Swetadweepa (the white island) 40
 Swarupa (true form) 181
 Swarupasthiti (the state of being in the true form) 181
 Takshaka (king of cobras) 136
 Tamala (name of a tree with very black bark) 23, 31
 Tamas (the quality of laziness and dullness) 63, 130.
 Tamasa, Tamasarajasa, Tamasasattwa, Tamasatamasa 101.
 Tanmatras (they are that only, the subtle forms) 18, 19, 22.
 Tanmayatmaka (self-absorbed) 119
 Tanumanasa (one of the stages) 183, 184, 198.
 Taru (tree) 178
 The Moon 46-48, 51, 53, 70, 114, 127, 132, 142.
 The Sun 47, 48, 51, 59, 68, 80, 84, 85, 87, 91, 98, 116, 118, 127, 128, 131, 133, 135, 140, 147, 150, 178, 179, 190, 199.
 Treta (the name of one of the four Yugas) 81
 Trikalaga (eternal) 6

- Triputi (the three qualities together) 67, 68, 78, 195, 196.
 Trishna (avarice) 121, 126
 Trisoola (a lance with three sharp points) 36
 Tureeya (the fourth state of the soul in which it becomes one with the Brahman) 17, 198
 Tureeyateeta (above the tureeya state) 184
 Turyaga (tureeya) 183, 184
 Udana (one of the five vital airs or life-winds which rises up the throat and enters into the head) 30
 Udumbara (the tree called Ficus Glomerata) the fig-tree) 80
 Upadhi (disguise; a distinguishing property - jati, guna, kriya and samjna are the four kinds of upadhi) 16, 21, 102, 109, 201.
 Uparati (abstaining from worldly pleasures) 184, 198.
 Upasana (religious meditation) 84, 101.
 Upanishad (that which destroys ignorance by revealing the knowledge of the Supreme Spirit and cutting off the bonds of worldly existence) 110
 Uttarapandava (the name of a place) 130, 131.
 Vaidurya (the gem found in the mountain called by that name) 26, 48.
 Vaisheshikas (the followers of the Vaisheshika doctrine of Kanada) 109
 Vaiswanara (Fire; general consciousness; the Supreme Being) 18
 Vajra (a thunderbolt, the weapon of Indra; a gem) 174.
 Vandimagadhas (the heralds; the bards from a distinct caste sprung from a Kshatriya father and a Sudra mother) 132
 Varahavatara (the bear, the third avatara of Vishnu) 144
 Varana (the name of a river) 42
 Vasanas (knowledge derived by memory; particularly the Impressions left on the mind by past good or bad deeds) 3, 9, 14, 19, 26, 29, 77, 92, 98-100, 104, 106, 107, 114, 145, 149, 150, 163, 164, 167, 168, 172-174, 189, 193, 198, 199.
 Vasanakshaya (destruction of Vasanas) 161
 Vastu (a thing, object) 62
 Vata (the fig-tree) 21, 138
 Vedas 4, 5, 104
 Vedantic (philosophy) 65
 Vedic 104
 Vicharana (enquiry) 183, 184, 198

| | |
|--|--|
| Videhakaivalyananda (the supreme joy of liberation after death) 186 | Consciousness) 6 |
| Vidya (knowledge) 107 | Viveka (discrimination) 168, 198 |
| Vidyadharas (Semi-divine beings) 130 | Vriksha (tree) 178 |
| Vikalpa (hesitation; hindrance) 98, 107, 113, 124, 161, 170, 172. | Vyavahara (in worldly affairs) 76 |
| Vikara (change of form or nature) 116, 121. | Yajna (sacrifice) 176 |
| Vikrama (valour) 46 | Yaksha (a class of demi-gods; ghost) 101, 112. |
| Vikshepa (distraction; the power of maya) 168 | Yama (god of death) 123, 139, 140, 141, 143, 145, 191 |
| Vindhya (the name of a great mountain) 22, 33, 143, 144, 145, 147, 190, 193. | Yamuna (name of a river) 42, 191 |
| Vishayatanmatra (the subtle form of the object) 12 | Yatana (great trouble) 140 |
| Vishoochika (cholera) 22, 24, 25, 41. | Yatna (effort, exertion) 107 |
| Viswa (world) 18 | Yogasiddhi (attainment of the fruit of Yoga) 74 |
| Vishnu (God Narayana) 4, 25, 79, 123, 131, 134, 138, 140, 144, 149, 179. | Yogi (one who practised Yoga) 7 |
| Visuddhachaitanya (pure | Yojana (a certain measure of distance) 61, 114. |
| | Yuga (an age of the world; they are four Krita or Satya, Treta, Dwapara and Kali) 80, 81, 151. |

Printer's Devils Corrections of -

| Page | Line | Read as | Page | Line | Read as |
|------|-------|---------------------|------|------|-----------------------|
| 12 | 11 | individual | 111 | 26 | irrevokable |
| 16 | 2 | Chaitanya | 112 | 29 | kinds of |
| 54 | 21 | it is said | | | Akasa |
| 73 | 6 | fair lady | 115 | 15 | in the well |
| 83 | 34 | Rakshasas | 119 | 21 | swedaja |
| 85 | 5 | In recogni- tion | 125 | 13 | 102. Exhorta- tion |
| 86 | 8 | remain | 132 | 7 | Akshamala |
| 87 | 3 | the mind | 139 | 19 | maiden |
| „ | 23 | like the | 141 | 16 | an auspicious |
| 90 | 7 | servants | „ | 24 | Brahma |
| 92 | 14 | Brahman | 144 | 24 | the Kalpas |
| 93 | 1 | as the | „ | 31 | refuge |
| „ | 21-22 | but the | 154 | 21 | go towards |
| | | ...from the | 164 | 11 | it |
| | | Brahman to | 180 | 30 | 117. Stages |
| | | the stone | 181 | 18 | than this |
| 94 | 28 | Chaitanya | 184 | 28 | Jivanmukta |
| 96 | 13 | the body | 187 | 35 | nothing |
| 100 | 34 | he is said to | 190 | 34 | then was |
| 101 | 33 | one having | 192 | 7 | Pushkasa- ghosha |
| 102 | 6 | come out | | | |

14793
1CH-VEN-1-3A

